The BOOK of COMMON PRAYER,

And ADMINISTRATION of the

SACRAMENTS,

And other

RITES and CEREMONIES of the CHURCH,

According to the USE of the

CHURCH of ENGLAND;

Together with the

PSALTER

OR

PSALMS of DAVID,

Pointed as they are to be ſung or ſaid in CHURCHES.



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THE PREFACE.

IT hath been the Wiſdom of the Church of *England*, ever ſince the firſt compiling of her publick Liturgy, to keep the Mean between the two Extremes, of too much Stiffneſs in refuſing, and of too much Eaſineſs in admitting, any Variation from it. For as, on the one Side, common Experience ſheweth, that where a Change hath been made of Things adviſedly eſtabliſhed (no evident Neceſſity ſo requiring) ſundry Inconveniencies have thereupon enſued; and thoſe many times more and greater than the Evils that were intended to be remedied by ſuch Change: ſo, on the other Side, the particular Forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being Things in their own Nature indifferent and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important Conſiderations, according to the various Exigency of Times and Occaſions, ſuch Changes and Alterations ſhould be made therein, as to thoſe that are in Place of Authority ſhould, from Time to Time, ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed Memory ſince the Reformation, the Church, upon juſt and weighty Conſiderations her thereunto moving, hath yielded to make ſuch Alterations in ſome Particulars, as in their reſpective Times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt Materials, as in the Frame and Order thereof) have ſtill continued the ſame unto this Day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain Attempts and impetuous Aſſaults made againſt it by ſuch Men as are given to Change, and have always diſcovered a greater Regard to their own private Fancies and Intereſts, than to that Duty they owe to the Publick.

By what undue Means, and for what miſchievous Purpoſes, the uſe of the Liturgy (though enjoined by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy Confuſions, to be diſcontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majeſty's happy Reſtoration, it ſeemed probable, that amongſt other Things, the Uſe of the Liturgy alſo would return of Courſe (the ſame having never been legally aboliſhed) unleſs ſome timely Means were uſed to prevent it; thoſe Men, who under the late uſurped Powers, had made it a great Part of their Buſineſs to render the People diſaffected thereunto, ſaw themſelves in Point of Reputation and Intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch Men are very hardly brought to do) with their utmoſt Endeavours to hinder the Reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of *Common Prayer*, the old Objections muſtered up, with the Addition of ſome new ones, more than formerly had been made, to make the Number ſwell. In fine, great Importunities were uſed to His Sacred Majeſty, that the ſaid Book might be reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the Eaſe of tender Conſciences: Whereunto His Majeſty, out of His pious Inclination to give Satisfaction (ſo far as could be reaſonably expected) to all His Subjects, of what Perſuaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like Caſe in former Times. And therefore, of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous Conſequence, (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practice, of the Church of *England*, or indeed of the whole Catholick Church of Chriſt,) or elſe of no Conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendered to us (by what Perſons, under what Pretences, or to what Purpoſe ſoever ſo tendered) as ſeemed to us in any Degree requiſite or expedient, we have willingly, and of our own Accord, aſſented unto; not enforced ſo to do by any Strength of Argument, convincing us of the Neceſſity of making the ſaid Alterations: for we are fully perſuaded in our Judgments, (and we here profeſs it to the World,) that the Book as it ſtood before, eſtabliſhed by Law, doth not contain in it any Thing contrary to the Word of God, or to ſound Doctrine, or which a godly Man may not with a good Conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame, if it ſhall be allowed ſuch juſt and favourable Conſtruction as in common Equity ought to be allowed to all human Writings, eſpecially

such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general Aim therefore in this Undertaking was not to gratify this or that Party in any their unreasonable Demands; but to do that which, to our best Understandings, we conceived might most tend to the Preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off Occasion from them that seek Occasion of Cavil, or Quarrel against the Liturgy of the Church. And as to the several Variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general Account, That most of the Alterations were made, either first, for the better Direction of them that are to officiate in any Part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or, secondly, For the more proper expressing of some Words or Phrases of ancient Usage in Terms more suitable to the Language of the present Times, and the clearer Explanation of some other Words and Phrases, that were either of doubtful Signification, or otherwise liable to Misconstruction: Or, thirdly, For a more perfect rendering of such Portions of holy Scripture as are inserted into the Liturgy, which in the Epistles and Gospels especially, and in sundry other Places, are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings fitted to special Occasions should be added in their due Places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper Years; which, although not so necessary when the former Book was compiled, yet by the Growth of *Anabaptism*, through the Licentiousness of the late Times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any Man, who shall desire a more particular Account of the several Alterations in any Part of the Liturgy, shall take the Pains to compare the present Book with the former; we doubt not but the Reason of the Change may easily appear.

And having thus endeavoured to discharge our Duties in this weighty Affair, as in the Sight of God, and to approve our Sincerity therein (so far as lay in us) to the Consciences of all Men; although we know it impossible (in such Variety of Apprehensions, Humours, and Interests, as are in the World) to please all; nor can expect that Men of factious, peevish and perverse Spirits, should be satisfied with any Thing that can be done in this Kind by any other than themselves: yet we have good Hope, that what is here presented, and hath been by the Convocations of both Provinces with great Diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

¶ Concerning the Service of the CHURCH.

THERE was never any Thing by the Wit of Man so well devised, or so sure established, which in Continuance of Time hath not been corrupted; as, among other Things, it may plainly appear, by the Common Prayers in the Church, commonly called *Divine Service*. The first Original and Ground whereof, if any Man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good Purpose, and for a great Advancement of Godliness. For they so ordered the Matter, that all the whole Bible (or the greatest Part thereof) should be read over once every Year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and Meditation in God's Word) be stirred up to Godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were Adversaries to the Truth; and further, that the People (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the Knowledge of God, and be the more inflamed with the Love of his true Religion.

But these many Years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken and neglected, by planting in uncertain Stories and Legends, with Multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals, that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this Sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like Sort were other Books of holy Scripture used. And, moreover, whereas St. *Paul* would have such Language spoken to the People in the Church as they might understand, and have Profit by hearing the same; the Service in the Church of *England* these many Years hath been read in *Latin* to the People, which they understand not; so that they have heard with their Ears only, and their Heart, Spirit and Mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers

Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*; now of late Time a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the Number and Hardneſs of the Rules called the *Pie*, and the manifold Changings of the Service, was the Cauſe, that to turn the Book only was ſo hard and intricate a Matter, that many Times there was more Buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe Inconveniencies therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a Reading in this Matter here is drawn out a Calendar for that Purpoſe, which is plain and eaſy to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all Things ſhall be done in Order, without breaking one Piece from another. For this Cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like Things as did break the continual Courſe of the reading of the Scripture.

Yet, becauſe there is no Remedy but that of Neceſſity there muſt be ſome Rule; therefore certain Rules are here ſet forth; which, as they are few in Number, ſo they are plain and eaſy to be underſtood: So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the Mind and Purpoſe of the old Fathers, and a great deal more profitable and commodious than that which of late was uſed. It is more profitable, becauſe here are left out many Things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a Language and Order as is moſt eaſy and plain for the Underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the Shortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſy.

And whereas heretofore there hath been great Diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Saliſbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but Doubts may ariſe in the Uſe and Practice of the ſame; to appeaſe all ſuch Diverſity, (if any ariſe,) and for the Reſolution of all Doubts concerning the Manner how to underſtand, do, and execute the Things contained in this Book; the Parties that ſo doubt, or diverſely take any Thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his Diſcretion ſhall take Order for the quieting and appeaſing of the ſame: ſo that the ſame Order be not contrary to any Thing contained in this Book. And if the Biſhop of the Dioceſe be in Doubt, then he may ſend for the Reſolution thereof to the Archbiſhop.

THough it be appointed, That all Things ſhall be read and ſung in the Church in the *Engliſh* Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when Men ſay Morning and Evening Prayer privately, they may ſay the ſame in any Language that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by Sickneſs, or ſome other urgent Cauſe.

And the Curate that miniſtereth in every Pariſh Church or Chapel, being at home, and not otherwiſe reaſonably hindered, ſhall ſay the ſame in the Pariſh Church or Chapel where he miniſtereth, and ſhall cauſe a Bell to be tolled thereunto, a convenient Time before he begin, that the People may come to hear God's Word, and to pray with him.

¶ Of CEREMONIES, why ſome be aboliſhed, and ſome retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their Beginning by the Inſtitution of Man, ſome at the firſt were of godly Intent and Purpoſe deviſed, and yet at length turned to Vanity and Superſtition: Some entered into the Church by indiſcreet Devotion, and ſuch a Zeal as was without Knowledge; and for becauſe they were winked at in the Beginning, they grew daily to more and more Abuſes, which not only for their Unprofitableneſs, but alſo becauſe they have much blinded the People, and obſcured the Glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by Man, yet it is thought good to reſerve them ſtill, as well for a decent Order in the Church, (for the which they were firſt deviſed,) as becauſe they pertain to Edification, whereunto all Things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itſelf conſidered, is but a ſmall Thing; yet the wilful and contemptuous Tranſgreſſion, and breaking of a common Order and Diſcipline, is no ſmall Offence before God. *Let all Things be done among you*, ſaith Saint Paul, *in a ſeemly and*

one Order: The Appointment of the which Order pertaineth not to private Men; therefore no Man ought to take in Hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our Time, the Minds of Men are so diverse, that some think it a great Matter of Conscience to depart from a Piece of the least of their Ceremonies, they be so addicted to their old Customs; and again, on the other Side, some be so new-fangled, that they would innovate all Things, and so despise the old, that nothing can like them but that is new: It was thought expedient, not so much to have Respect how to please and satisfy either of these Parties, as how to please God, and profit them both. And yet lest any Man should be offended, whom good Reason might satisfy, here be certain Causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great Excess and Multitude of them hath so increased in these latter Days, that the Burden of them was intolerable; whereof Saint *Augustine* in his Time complained, that they were grown to such a Number, that the Estate of Christian People was in worse Case concerning that Matter than were the *Jews:* And he counselled, that such Yoke and Burden should be taken away, as Time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late Days used amongst us; whereunto the Multitude used in his Time was not to be compared? This our excessive Multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth, Christ's Benefits unto us. And besides this, Christ's Gospel is not a ceremonial Law, (as much of Moses Law was,) but it is a Religion to serve God, not in Bondage of the figure or Shadow, but in the Freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull Mind of Man to the Remembrance of his Duty to God, by some notable and special Signification, whereby he might be edified. Furthermore, the most weighty Cause of the Abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious Blindness of the Rude and Unlearned, and partly by the unsatiable Avarice of such as sought more their own Lucre than the Glory of God, that the Abuses could not well be taken away, the Thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order or quiet Discipline in the Church, they shall easily perceive just Cause to reform their Judgments. And if they think much that any of the old do remain, and would rather have all devised anew; then such Men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their Age, without bewraying of their own Folly. For in such a Case they ought rather to have Reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord than of Innovations and New-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just Cause with the Ceremonies reserved to be offended: For as those be taken away which were most abused, and did burden Mens Consciences without any Cause; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every Man may understand what they do mean, and to what Use they do serve; so that it is not like that they in Time to come should be abused as others have been. And in these our Doings we condemn no other Nations, nor prescribe any Thing but to our own People only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the People to a most perfect and godly Living, without Error or Superstition; and that they should put away other Things, which from Time to Time they perceive to be most abused, as in Mens Ordinances it often chanceth diversely in divers Countries.

¶ The Order how the PSALTER is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty-eighth, or Twenty-ninth Day of the Month.

And whereas *January, March, May, July, August, October,* and *December,* have One and thirty Days apiece; it is ordered, That the same Psalms shall be read the last Day of the said Months, which were read the Day before; So that the Psalter may begin

The Order how the PSALTER, &c. is appointed to be read.

gin again the first Day of the next Month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is over long to be read at one Time; it is so ordered, that at one Time shall not be read above four or five of the said Portions.

And at the End of every Psalm, and of every such Part of the CXIX Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the Beginning, is now, and ever shall be: World without End. Amen.

Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the great *English* Bible, set forth and used in the Time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ The Order how the rest of the HOLY SCRIPTURE is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most Part thereof will be read over every Year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every Year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a Blank left in the Column of Lessons; the proper Lessons for all which Days are to be found in the Tables of proper Lessons.

And *Note*, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary Course appointed in the Psalter and Calendar (if they be different) shall be omitted for that Time.

Note also, That the Collect, Epistle and Gospel, appointed for the *Sunday*, shall serve all the Week after, where it is not in this Book otherwise ordered.

TABLES and RULES for the Moveable and Immoveable FEASTS; together with the Days of Fasting and Abstinence through the whole Year.

RULES to know when the Moveable FEASTS and HOLY-DAYS begin.

Easter-day (on which the rest depend) is always the first *Sunday* after the first Full Moon which happens upon, or next after, the twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of S. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } Sunday is { 9, 8, 7, 6 } Weeks before Easter.

Rogation Sunday, *Ascension-day*, *Whitsunday*, *Trinity* Sunday } is { 5 Weeks, 40 Days, 7 Weeks, 8 Weeks } after Easter.

A TABLE of all the FEASTS that are to be observed in the Church of *England* throughout the Year.

ALL Sundays in the Year. The Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Conversion of St. Paul. Of the Purification of the Bless-

ed Virgin. Of St. Matthias the Apoſtle. Of the Annunciation of the Bleſſed Virgin. Of St. Mark the Evangeliſt. Of St. Philip and St. James the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of St. Barnabas. Of the Nativity of St. John Baptiſt. Of St. Peter the Apoſtle. Of St. James the Apoſtle. Of St. Bartholomew the Apoſtle. Of St. Matthew the Apoſtle. Of St. Michael and all Angels. Of St. Luke the Evangeliſt. Of St. Simon and St. Jude the Apoſtles. Of all Saints. Of St. Andrew the Apoſtle. Of St. Thomas the Apoſtle. Of the Nativity of our Lord. Of St. Stephen the Martyr. Of St. John the Evangeliſt. Of the Holy Innocents.

Monday and *Tueſday* in *Eaſter-week*.
Monday and *Tueſday* in *Whitſun-week*.

A TABLE of the Vigils, Faſts, and Days of Abſtinence, to be obſerved in the Year.

THE Evens or Vigils before the Nativity of our Lord. Before the Purification of the Bleſſed Virgin Mary. Before the Annunciation of the Bleſſed Virgin. Before Eaſter-day. Before Aſcenſion-day. Before Pentecoſt. Before St. Matthias. Before St. John Baptiſt. Before St. Peter. Before St. James. Before St. Bartholomew. Before St. Matthew. Before St. Simon and St. Jude. Before St. Andrew. Before St. Thomas. Before All Saints.

Note, That if any of theſe Feaſt-days fall upon a *Monday*, then the Vigil or Faſt-day ſhall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Days of Faſting or Abſtinence.

I. THE forty Days of Lent.

II. The Ember-days at the four Seaſons, being the *Wedneſday*, *Friday* and *Saturday* after the firſt *Sunday* in Lent, the Feaſt of Pentecoſt, *September* 14, *December* 13.

III. The three Rogation-days; being the *Monday*, *Tueſday*, and *Wedneſday* before *Holy Thurſday*, or the Aſcenſion of our Lord.

IV. All the *Fridays* in the Year, except *Chriſtmas-day*.

Certain Solemn DAYS for which particular Services are appointed.

I. THE Fifth Day of *November*, being the Day kept in Memory of the Papiſts Conſpiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the Firſt.

III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-fifth Day of *October*, being the Day on which His Majeſty began his happy Reign.

¶ Proper PSALMS on certain Days.

	Mattins.	Even-ſong.
CHRISTMAS-DAY.	Pſalms 19, 45, 85.	Pſalms 89, 110, 132.
ASH-WEDNESDAY.	Pſalms 6, 32, 38.	Pſalms 102, 130, 143
GOOD-FRIDAY	Pſalms 22, 40, 54.	Pſalms 69, 88.
EASTER-DAY.	Pſalms 2, 57, 111.	Pſalms 113, 114, 118.
ASCENSION-DAY.	Pſalms 8, 15, 21.	Pſalms 24, 47, 108.
WHITSUNDAY.	Pſalms 48, 68.	Pſalms 104, 145.

¶ Proper LESSONS to be read at MORNING and EVENING PRAYER on the SUNDAYS, and other HOLY-DAYS, throughout the Year.

¶ LESSONS proper for SUNDAYS.

Sundays of Advent.	Mattins.	Evensong.
1	Isaiah 1	Isaiah 2
2	5	24
3	25	26
4	30	32
Sundays after Christmas.		
1	37	38
2	41	43
Sundays after the Epiphany.		
1	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima.	Genesis 1	Genesis 2
Sexagesima.	3	6
Quinquagesima.	9 to *ver.* 20	12
Lent.		
1 Sunday	19 to *ver.* 30	22
2	27	34
3	39	42
4	43	45
5	Exodus 3	Exodus 5
6		
1 Lesson	9	10
2 Lesson	Matthew 26	Heb. 5 to *v.* 11
Easter-day.		
1 Lesson	Exodus 12	Exodus 14
2 Lesson	Romans 6	Acts 2 *ver.* 22
Sundays after Easter.		
1	Numb. 16	Numbers 22
2	23, 24	25
3	Deutero. 4	Deutero. 5
4	6	7
5	8	9

Sunday after Ascension-day.	Mattins.	Evensong.
	Deutero. 12	Deutero. 13
Whitsunday.		
1 Lesson	16 to *ver.* 18	Isaiah 11
2 Lesson	Acts 10. *v.* 34	Acts 19 to *v.* 21
Trinity-Sunday.		
1 Lesson	Genesis 1	Genesis 18
2 Lesson	Matthew 3	1 John 5
Sundays after Trinity.		
1	Joshua 10	Joshua 23
2	Judges 4	Judges 5
3	1 Samuel 2	1 Samuel 3
4	12	13
5	15	17
6	2 Samuel 12	2 Samuel 19
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	22
11	2 Kings 5	2 Kings 9
12	10	18
13	19	23
14	Jeremiah 5	Jeremiah 22
15	35	36
16	Ezekiel 2	Ezekiel 13
17	14	18
18	20	24
19	Daniel 3	Daniel 6
20	Joel 2	Micah 6
21	Habakkuk 2	Proverbs 1
22	Proverbs 2	3
23	11	12
24	13	14
25	15	16
26	17	19

	Mattins.	Evenſong.
St. *Andrew.*	Proverbs 20	Proverbs 21
St. *Thomas the Apoſtle.*	23	24
Nativity of Chriſt.		(v. 17
1 Leſſon	Iſaiah 9 to v. 8	Iſa. 7 v. 10 to
2 Leſſon	Luke 2 to v. 15	Titus 3 v. 4 to (v. 9
St. *Stephen.*		
1 Leſſon	Proverbs 28	Eccleſiaſt. 4
2 Leſſon	Acts 6 *ver.* 8 & *ch.* 7 to v. 30	Acts 7 v. 30 to (v. 55
St. *John.*		
1 Leſſon	Eccleſiaſt. 5	Eccleſiaſt. 6
2 Leſſon	Apocalypſe 1	Apoc. 22
Innocents-day.	Jer. 31 to v. 18	Wiſdom 1
Circumciſion.		
1 Leſſon	Geneſis 17	Deut. 10 v. 12
2 Leſſon	Romans 2	Coloſſians 2
Epiphany.		
1 Leſſon	Iſaiah 60	Iſaiah 49
2 Leſſon	Luke 3 to v. 23	John 2 to v. 12
Converſion of St. Paul.		
1 Leſſon	Wiſdom 5	Wiſdom 6
2 Leſſon	Acts 22 to v. 22	Acts 26
Purification of the Vir. Mary.	Wiſdom 9	Wiſdom 12
St. *Matthias.*	19	Eccluſ 1
Annunciation of our Lady.	Eccluſ 2	3
Wedneſday before Eaſter.		
1 Leſſon	Hoſea 13	Hoſea 14
2 Leſſon	John 11 v. 45	
Thurſday before Eaſter.		
1 Leſſon	Daniel 9	Jeremiah 31
2 Leſſon	John 13	
Good-Friday.		
1 Leſſon	Gen. 22 to v. 20	Iſaiah 53
2 Leſſon	John 18	1 Peter 2
Eaſter-Even.		
1 Leſſon	Zechariah 9	Exodus 13
2 Leſſon	Luke 23 v. 50	Hebrews 4
Monday in Eaſter-week.		
1 Leſſon	Exodus 16	Exodus 17
2 Leſſon	Matthew 28	Acts 3

	Mattins.	Evenſong.
Tueſday in Eaſter-week.		
1 Leſſon	Exodus 20	Exodus 32
2 Leſſon	Luke 24 to v. 13	1 Cor. 15
St. *Mark.*	Eccluſ 4	Eccluſ 5
St. *Philip* and St. *James.*		
1 Leſſon	7	9
2 Leſſon	John 1 *ver.* 43	
Aſcenſion-day.		
1 Leſſon	Deutero. 10	2 Kings 2
2 Leſſon	Luke 24 v. 44	Eph. 4 to v. 17 (to v. 30
Monday in Whitſun-week.		
1 Leſſon	Gen. 11 to v. 10	Num. 11 v. 16
2 Leſſon	1 Cor. 12	1 Cor. 14 to (*ver.* 26
Tueſday in Whitſun-week.		
1 Leſſon	1 Sam. 19 v. 18	Deut. 30
2 Leſſon	1 Theſ. 5 v. 12 (to v. 24	1 John 4 to (*ver.* 14
St. *Barnabas.*		
1 Leſſon	Eccluſ 10	Eccluſ 12
2 Leſſon	Acts 14	Acts 15 to v. 36
St. *John Baptiſt.*		
1 Leſſon	Malachi 3	Malachi 4
2 Leſſon	Matthew 3	Matth. 14 to (*ver.* 13.
St. *Peter.*		
1 Leſſon	Eccluſ 15	Eccluſ 19
2 Leſſon	Acts 3	Acts 4
St. *James.*	Eccluſ 21	Eccluſ 22
St. *Bartholomew.*	24	29
St. *Matthew.*	35	38
St. *Michael.*		
1 Leſſon	Geneſis 32	Daniel 10 v. 5
2 Leſſon	Acts 12 to v. 20	Jude *ver.* 6 to (*ver.* 16
St. *Luke.*	Eccluſ 51	Job 1
St. *Simon* and St. *Jude.*	Job 24, 25	42
All Saints.		
1 Leſſon	Wiſ. 3 to v. 10	Wiſ. 5 to v. 17
2 Leſſon	Heb. 11 v. 33 & *ch.* 12 to v. 7	Apoc. 19 to (*ver.* 17

The CALENDAR.

JANUARY hath xxxi. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	A	*Circumciſ.*	- - -	- - -	- - -	- - -
2	b	- - -	Gen. 1	Matt. 1	Gen. 2	Rom. 1
3	c	- - -	- 3	- 2	- 4	- 2
4	d	- - -	- 5	- 3	- 6	- 3
5	e	- - -	- 7	- 4	- 8	- 4
6	f	*Epiphany.*	- - -	- - -	- - -	- - -
7	g	- - -	- 9	- 5	- 12	- 5
8	A	Lucian Pr.	- 13	- 6	- 14	- 6
9	b	- - -	- 15	- 7	- 16	- 7
10	c	- - -	- 17	- 8	- 18	- 8
11	d	- - -	- 19	- 9	- 20	- 9
12	e	- - -	- 21	- 10	- 22	- 10
13	f	Hillary B.	- 23	- 11	- 24	- 11
14	g	- - -	- 25	- 12	- 26	- 12
15	A	- - -	- 27	- 13	- 28	- 13
16	b	- - -	- 29	- 14	- 30	- 14
17	c	- - -	- 31	- 15	- 32	- 15
18	d	Priſca V.M.	- 33	- 16	- 34	- 16
19	e	- - -	- 35	- 17	- 37	1 Cor. 1
20	f	Fabian B.	- 38	- 18	- 39	- 2
21	g	Agnes V.M	- 40	- 19	- 41	- 3
22	A	Vincent.M.	- 42	- 20	- 43	- 4
23	b	- - -	- 44	- 21	- 45	- 5
24	c	- - -	- 46	- 22	- 47	- 6
25	d	*Conver. of*	- - -	- - -	- - -	- - -
26	e	(*S. Paul.*	- 48	- 23	- 49	- 7
27	f	- - -	- 50	- 24	Exod. 1	- 8
28	g	- - -	Exod. 2	- 25	- 3	- 9
29	A	- - -	- 4	- 26	- 5	- 10
30	b	*K. Charles*	- * 6	- 27	- 7	- 11
31	c	(*Martyr.*	- 8	- 28	- 9	- 12

* *Note*, That Exodus 6. is to be read only to *Verſe* 14.

FEBRUARY hath xxviii. Days, and in every Leap Year xxix. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	d	Faſt.	Exo. 10	Mark 1	Exo. 11	1 Cor 13
2	e	*Purif. V.M.*	- - -	- 2	- - -	- 14
3	f	Blaſius B.	- 12	- 3	- 13	- 15
4	g	- - -	- 14	- 4	- 15	- 16
5	A	Agatha V.	- 16	- 5	- 17	2 Cor. 1
6	b	- - -	- 18	- 6	- 19	- 2
7	c	- - -	- 20	- 7	- 21	- 3
8	d	- - -	- 22	- 8	- 23	- 4
9	e	- - -	- 24	- 9	- 32	- 5
10	f	- - -	- 33	- 10	- 34	- 6
11	g	- - -	Lev. 18	- 11	Lev. 19	- 7
12	A	- - -	- 20	- 12	- 26	- 8
13	b	- - -	Nu. 11	- 13	Nu. 12	- 9
14	c	Valent. B.	- 13	- 14	- 14	- 10
15	d	- - -	- 16	- 15	- 17	- 11
16	e	- - -	- 20	- 16	- 21	- 12
17	f	- - -	- 22	Lu. to 39	- 23	- 13
18	g	- - -	- 24	Lu. v. 39	- 25	Gal. 1
19	A	- - -	- 27	- 2	- 30	- 2
20	b	- - -	- 31	- 3	- 32	- 3
21	c	- - -	- 35	- 4	- 36	- 4
22	d	- - -	Deut. 1	- 5	Deut. 2	- 5
23	e	Faſt.	- 3	- 6	- 4	- 6
24	f	*S. Matthias*	- - -	- 7	- - -	Eph. 1
25	g	(*A. & M.*	- 5	- 8	- 6	- 2
26	A	- - -	- 7	- 9	- 8	- 3
27	b	- - -	- 9	- 10	- 10	- 4
28	c	- - -	- 11	- 11	- 12	- 5
29		- - -	- 13	Matt. 7	- 14	Rom 12

MARCH hath xxxi. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	d	David.	Deut 5	Luk. 12	Deut 6	Eph. 6
2	e	Cedde B.	- 17	- 13	- 18	Philip 1
3	f	- - -	- 19	- 14	- 20	- 2
4	g	- - -	- 21	- 15	- 22	- 3
5	A	- - -	- 24	- 16	- 25	- 4
6	b	- - -	- 26	- 17	- 27	Coloſ. 1
7	c	Perpetu.	- 28	- 18	- 29	- 2
8	d	- - -	- 30	- 19	- 31	- 3
9	e	- - -	- 32	- 20	- 33	- 4
10	f	- - -	- 34	- 21	Joſh. 1	1 The. 1
11	g	- - -	Joſh. 2	- 22	- 3	- 2
12	A	Gregory	- 4	- 23	- 5	- 3
13	b	- - -	- 6	- 24	- 7	- 4
14	c	- - -	- 8	John 1	- 9	- 5
15	d	- - -	- 10	- 2	- 23	2 The. 1
16	e	- - -	- 24	- 3	Judg. 1	- 2
17	f	- - -	Judg. 2	- 4	- 3	- 3
18	g	Edw. K.	- 4	- 5	- 5	1 Tim 1
19	A	- - -	- 6	- 6	- 7	- 2, 3
20	b	- - -	- 8	- 7	- 9	- 4
14 21	c	Benedict	- 10	- 8	- 11	- 5
3 22	d	- - -	- 12	- 9	- 13	- 6
23	e	- - -	- 14	- 10	- 15	2 Tim 1
11 24	f	Faſt.	- 16	- 11	- 17	- 2
25	g	*Annun c.*	- - -	- 12	- - -	- 3
19 26	A	(*B V.M.*	- 18	- 13	- 19	- 4
8 27	b	- - -	- 20	- 14	- 21	Titus 1
28	c	- - -	Ruth 1	- 15	Ruth 2	- 2, 3
16 29	d	- - -	- 3	- 16	- 4	Philem
5 30	e	- - -	1 Sam. 1	- 17	1 Sam. 2	Heb. 1
31	f	- - -	- 3	- 18	- 4	- 2

Note, The Numbers here prefixed to the ſeveral Days,

APRIL hath xxx. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
13	1	g	- - -	1 Sa. 5	John 19	1 Sa. 6	Hebr. 3
2	2	A	- - -	- 7	- 20	- 8	- 4
	3	b	Rich. Bp.	- 9	- 21	- 10	- 5
10	4	c	S. Amb.	- 11	Act 1	- 12	- 6
	5	d	- - -	- 13	- 2	- 14	- 7
18	6	e	- - -	- 15	- 3	- 16	- 8
7	7	f	- - -	- 17	- 4	- 18	- 9
	8	g	- - -	- 19	- 5	- 20	- 10
15	9	A	- - -	- 21	- 6	- 22	- 11
4	10	b	- - -	- 23	- 7	- 24	- 12
	11	c	- - -	- 25	- 8	- 26	- 13
12	12	d	- - -	- 27	- 9	- 28	Jam. 1
1	13	e	- - -	- 29	- 10	- 30	- 2
	14	f	- - -	- 31	- 11	2 Sa. 1	- 3
9	15	g	- - -	2 Sa. 2	- 12	- 3	- 4
	16	A	- - -	- 4	- 13	- 5	- 5
17	17	b	- - -	- 6	- 14	- 7	1 Pet. 1
6	18	c	- - -	- 8	- 15	- 9	- 2
	19	d	Alpheg.	- 10	- 16	- 11	- 3
	20	e	- - -	- 12	- 17	- 13	- 4
	21	f	- - -	- 14	- 18	- 15	- 5
	22	g	- - -	- 16	- 19	- 17	2 Pet. 1
	23	A	S. George	- 18	- 20	- 19	- 2
	24	b	- - -	- 20	- 21	- 21	- 3
	25	c	S. *Mark*	- - -	- 22	- - -	1 John 1
	26	d	(*Evang.*	- 22	- 23	- 23	- 2
	27	e	- - -	- 24	- 24	1 Kin. 1	- 3
	28	f	- - -	1 Kin. 2	- 25	- 3	- 4
	29	g	- - -	- 4	- 26	- 5	- 5
	30	A	- - -	- 6	- 27	- 7	2, 3 Joh.

Days, between the Twenty-firſt Day of *March*, and the Eighteenth Day of *April*, both inclusive, denote the Days upon which thoſe full Moons do fall, which happen upon or next after the Twenty-firſt Day of *March*, in thoſe Years, of which they are reſpectively the Golden Numbers: And the Sunday Letter next following

The CALENDAR.

MAY hath xxxi. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	b	*S. Philip &*	- - -	- - -	- - -	Jude
2	c	(*Jac. A.*	1 Kin. 8	Acts 28	1 Kin. 9	Rom. 1
3	d	Invent. of the	- 10	Matt. 1	- 11	- 2
4	e	(Croſs.	- 12	- 2	- 13	- 3
5	f	- - - - -	- 14	- 3	- 15	- 4
6	g	S. John E. ant.	- 16	- 4	- 17	- 5
7	A	(port. Lat.	- 18	- 5	- 19	- 6
8	b	- - - - -	- 20	- 6	- 21	- 7
9	c	- - - - -	- 22	- 7	2 Kin. 1	- 8
10	d	- - - - -	2 Kin. 2	- 8	- 3	- 9
11	e	- - - - -	- 4	- 9	- 5	- 10
12	f	- - - - -	- 6	- 10	- 7	- 11
13	g	- - - - -	- 8	- 11	- 9	- 12
14	A	- - - - -	- 10	- 12	- 11	- 13
15	b	- - - - -	- 12	- 13	- 13	- 14
16	c	- - - - -	- 14	- 14	- 15	- 15
17	d	- - - - -	- 16	- 15	- 17	- 16
18	e	- - - - -	- 18	- 16	- 19	1 Cor. 1
19	f	Dunſt. A. C.	- 20	- 17	- 21	- 2
20	g	- - - - -	- 22	- 18	- 23	- 3
21	A	- - - - -	- 24	- 19	- 25	- 4
22	b	- - - - -	Ezra 1	- 20	Ezra 3	- 5
23	c	- - - - -	- 4	- 21	- 5	- 6
24	d	- - - - -	- 6	- 22	- 7	- 7
25	e	- - - - -	- 9	- 23	Neh. 1	- 8
26	f	Aug. A. C.	Neh. 2	- 24	- 4	- 9
27	g	Ve. Bede P.	- 5	- 25	- 6	- 10
28	A	- - - - -	- 8	- 26	- 9	- 11
29	b	*K. Ch. II. Nat.*	- 10	- 27	- 13	- 12
30	c	(*& Ref.*	Eſth. 1	- 28	Eſth. 2	- 13
31	d	- - - - -	- 3	Mark 1	- 4	- 14

JUNE hath xxx. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	e	Nico. R. P.	Eſth. 5	Mark 2	Eſth. 6	1 Cor. 15
2	f	- - - - -	- 7	- 3	- 8	- 16
3	g	- - - - -	- 9	- 4	Job 1	2 Cor. 1
4	A	- - - - -	Job 2	- 5	- 3	- 2
5	b	Bon. B. M.	- 4	- 6	- 5	- 3
6	c	- - - - -	- 6	- 7	- 7	- 4
7	d	- - - - -	- 8	- 8	- 9	- 5
8	e	- - - - -	- 10	- 9	- 11	- 6
9	f	- - - - -	- 12	- 10	- 13	- 7
10	g	- - - - -	- 14	- 11	- 15	- 8
11	A	*S. Bar. A. M.*	- -	- -	- -	- -
12	b	- - - - -	- 16	- 12	17, 18	- 9
13	c	- - - - -	- 19	- 13	- 20	- 10
14	d	- - - - -	- 21	- 14	- 22	- 11
15	e	- - - - -	- 23	- 15	24, 25	- 12
16	f	- - - - -	26, 27	- 16	- 28	- 13
17	g	S. Alb. M.	- 29	Luke 1	- 30	Galat. 1
18	A	- - - - -	- 31	- 2	- 32	- 2
19	b	- - - - -	- 33	- 3	- 34	- 3
20	c	Tran. E. K.	- 35	- 4	- 36	- 4
21	d	(of W. Sax.	- 37	- 5	- 38	- 5
22	e	- - - - -	- 39	- 6	- 40	- 6
23	f	Faſt.	- 41	- 7	- 42	Eph. 1
24	g	*Nativity of*	- -	- -	- -	- -
25	A	(*S. J. Bap.*	Prov. 1	- 8	Prov. 2	- 2
26	b	- - - - -	- 3	- 9	- 4	- 3
27	c	- - - - -	- 5	- 10	- 6	- 4
28	d	Faſt.	- 7	- 11	- 8	- 5
29	e	*S. Pet. A. M.*	- -	- -	- -	- -
30	f	- - - - -	- 9	- 12	- 10	- 6

JULY hath xxxi. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	g	- - - - -	Prov 11	Luk. 13	Prov 12	Phil. 1
2	A	Viſit. V. M.	- 13	- 14	- 14	- 2
3	b	- - - - -	- 15	- 15	- 16	- 3
4	c	Tranſlat. of	- 17	- 16	- 18	- 4
5	d	(S. Mar. B.	- 19	- 17	- 20	Col. 1
6	e	- - - - -	- 21	- 18	- 22	- 2
7	f	- - - - -	- 23	- 19	- 24	- 3
8	g	- - - - -	- 25	- 20	- 26	- 4
9	A	- - - - -	- 27	- 21	- 28	1 Th. 1
10	b	- - - - -	- 29	- 22	- 31	- 2
11	c	- - - - -	Eccl. 1	- 23	Eccl. 2	- 3
12	d	- - - - -	- 3	- 24	- 4	- 4
13	e	- - - - -	- 5	John 1	- 6	- 5
14	f	- - - - -	- 7	- 2	- 8	2 Th. 1
15	g	Swith. B.	- 9	- 3	- 10	- 2
16	A	(Tranſl.	- 11	- 4	- 12	- 3
17	b	- - - - -	Jer. 1	- 5	Jer. 2	1 Tim 1
18	c	- - - - -	- 3	- 6	- 4	2, 3
19	d	- - - - -	- 5	- 7	- 6	- 4
20	e	Marg. V. M.	- 7	- 8	- 8	- 5
21	f	- - - - -	- 9	- 9	- 10	- 6
22	g	S. Mary Ma.	- 11	- 10	- 12	2 Tim 1
23	A	- - - - -	- 13	- 11	- 14	- 2
24	b	Faſt.	- 15	- 12	- 16	- 3
25	c	*S. Ja. A. M.*	- -	- 13	- -	- 4
26	d	S. Anne. M.	- 17	- 14	- 18	Titus 1
27	e	(to the V. M.	- 19	- 15	- 20	2, 3
28	f	- - - - -	- 21	- 16	- 22	Philem
29	g	- - - - -	- 23	- 17	- 24	Heb. 1
30	A	- - - - -	- 25	- 18	- 26	- 2
31	b	- - - - -	- 27	- 19	- 28	- 3

AUGUST hath xxxi. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	c	Lammas.	Jer. 29	John 20	Jer. 30	Heb. 4
2	d	- - - - -	- 31	- 21	- 32	- 5
3	e	- - - - -	- 33	Acts 1	- 34	- 6
4	f	- - - - -	- 35	- 2	- 36	- 7
5	g	- - - - -	- 37	- 3	- 38	- 8
6	A	Tranſfig.	- 39	- 4	- 40	- 9
7	b	Name of Je-	- 41	- 5	- 42	- 10
8	c	(ſus.	- 43	- 6	- 44	- 11
9	d	- - - - -	45, 46	- 7	- 47	- 12
10	e	S. Laur.	- 48	- 8	- 49	- 13
11	f	- - - - -	- 50	- 9	- 51	Jam. 1
12	g	- - - - -	- 52	- 10	Lam. 1	- 2
13	A	- - - - -	Lam. 2	- 11	- 3	- 3
14	b	- - - - -	- 4	- 12	- 5	- 4
15	c	- - - - -	Ezek. 2	- 13	Ezek. 3	- 5
16	d	- - - - -	- 6	- 14	- 7	1 Pet. 1
17	e	- - - - -	- 13	- 15	- 14	- 2
18	f	- - - - -	- 18	- 16	- 33	- 3
19	g	- - - - -	- 34	- 17	Dan. 1	- 4
20	A	- - - - -	Dan. 2	- 18	- 3	- 5
21	b	- - - - -	- 4	- 19	- 5	2 Pet. 1
22	c	- - - - -	- 6	- 20	- 7	- 2
23	d	Faſt.	- 8	- 21	- 9	- 3
24	e	*S. Bartbol.*	- -	- 22	- -	1 Joh. 1
25	f	- - - - -	- 10	- 23	- 11	- 2
26	g	- - - - -	- 12	- 24	Hoſea 1	- 3
27	A	- - - - -	Hoſ. 2, 3	- 25	- 4	- 4
28	b	S. Aug.	5, 6	- 26	- 7	- 5
29	c	S. John be-	- 8	- 27	- 9	2, 3 Joh
30	d	(headed.	- 10	- 28	- 11	Jude
31	e	- - - - -	- 12	Matt. 1	- 13	Rom. 1

following any ſuch full Moon points out *Eaſter-day* for that Year. To find which, look for the Golden Number of the Year amongſt theſe Numbers, *viz.* for the Year 1761, the Golden Number being 14, that Number ſtands oppoſite to the 21ſt *March*, which is the Day of the Paſchal Full Moon; and the Dominical or Sunday Letter for that Year being D, the 22d of *March* being oppoſite to that Letter, that Day will be *Eaſter-day*, and ſo on; theſe Numbers will hold thus to find out the Paſchal Full Moon and *Eaſter-day*, until the Year of our Lord 1899 inclusive.

N. B. If the full Moon happens upon a Sunday, the next Sunday after is *Eaſter-day*.

The CALENDAR.

SEPTEMBER hath xxx. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	f	Giles A. & C.	Hoſ. 14	Matt. 2	Joel 1	Rom. 2
2	g	- - - -	Joel 2	- 3	- 3	- 3
3	A	- - - -	Amos 1	- 4	Amos 2	- 4
4	b	- - - -	- 3	- 5	- 4	- 5
5	c	- - - -	- 5	- 6	- 6	- 6
6	d	- - - -	- 7	- 7	- 8	- 7
7	e	Enurch B.	- 9	- 8	Obad.	- 8
8	f	Nativ. of B. (V. Mary.	Jonah 1	- 9	Jon. 2, 3	- 9
9	g		- 4	- 10	Micah 1	- 10
10	A	- - - -	Micah 2	- 11	- 3	- 11
11	b	- - - -	- 4	- 12	- 5	- 12
12	c	- - - -	- 6	- 13	- 7	- 13
13	d	- - - -	Nah. 1	- 14	Nah. 2	- 14
14	e	Holy Croſs.	- 3	- 15	Hab. 1	- 15
15	f	- - - -	Hab. 2	- 16	- 3	- 16
16	g	- - - -	Zeph. 1	- 17	Zeph. 2	1 Cor. 1
17	A	Lambert B.	- 3	- 18	Hagg. 1	- 2
18	b	- - - -	Hagg. 2	- 19	Zech. 1	- 3
19	c	- - - -	Zec 2, 3	- 20	4, 5	- 4
20	d	Faſt.	- 6	- 21	- 7	- 5
21	e	*S. Matthew (Ap. & Ev.*	- -	- 22	- -	- 6
22	f		- 8	- 23	- 9	- 7
23	g	- - - -	- 10	- 24	- 14	- 8
24	A	- - - -	- 12	- 25	- 13	- 9
25	b	- - - -	- 14	- 26	Mal. 1	- 10
26	c	S. Cyprian.	Mat. 2	- 27	- 3	- 11
27	d	- - - -	- 4	- 28	Tobit 1	- 12
28	e	- - - -	Tobit 2	Mark 1	- 3	- 13
29	f	*S. Michael.*	- -	- 2	- -	- 14
30	g	S. Jer. Pr.	- 4	- 3	- 6	- 15

NOVEMBER hath xxx. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	d	*All Saints D.*	- -	- -	- -	- -
2	e	- - - -	Eccl. 16	Luke 18	Eccl. 17	Col. 2
3	f	- - - -	- 18	- 19	- 19	- 3
4	g	- - - -	- 20	- 20	- 21	- 4
5	A	*Pap. Conſp.*	- 22	- 21	- 23	1 Th. 1
6	b	Leonard C.	- 24	- 22	*(a)* 25	- 2
7	c	- - - -	- 27	- 23	- 28	- 3
8	d	- - - -	- 29	- 24	*(b)* 30	- 4
9	e	- - - -	- 31	John 1	- 32	- 5
10	f	- - - -	- 33	- 2	- 34	2 Th. 1
11	g	S. Mar. B. C.	- 35	- 3	- 36	- 2
12	A	- - - -	- 37	- 4	- 38	- 3
13	b	Britius Bp.	- 39	- 5	- 40	1 Tim 1
14	c	- - - -	- 41	- 6	- 42	2, 2
15	d	Machut. B.	- 43	- 7	- 44	- 4
16	e	- - - -	- 45	- 8	*(c)* 46	- 5
17	f	Hugh. B. L.	- 47	- 9	- 48	- 6
18	g	- - - -	- 49	- 10	- 50	2 Tim 1
19	A	- - - -	- 51	- 11	Bar. 1	- 2
20	b	Edm. K. M.	Bar. 2	- 12	- 3	- 3
21	c	- - - -	- 4	- 13	- 5	- 4
22	d	Cecil. V. M.	- 6	- 14	Hi. Su.	Titus 1
23	e	S. Clement.	B. & D.	- 15	Iſaiah 1	2, 3
24	f	- - - -	Naiah 2	- 16	- 3	Philem
25	g	Cath. V. M.	- 4	- 17	- 5	Heb. 1
26	A	- - - -	- 6	- 18	- 7	- 2
27	b	- - - -	- 8	- 19	- 9	- 3
28	c	- - - -	- 10	- 20	- 11	- 4
29	d	Faſt.	- 12	- 21	- 13	- 5
30	e	*S. And. A. M.*	- -	Acts 1	- -	- 6

Note, That *(a)* Eccius 25. is to be read only to Verſe 13. and *(b)* Eccius 30. only to Verſe 18. and *(c)* Eccius 46. only to Verſe 20.

OCTOBER hath xxxi. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	A	Remig. B.	Tobit 7	Mark 4	Tobit 8	1 Cor 16
2	b	- - -	- 9	- 5	- 10	2 Cor. 1
3	c	- - - -	- 11	- 6	- 12	- 2
4	d	- - - -	- 13	- 7	- 14	- 3
5	e	- - - -	Judith 1	- 8	Judith 2	- 4
6	f	Faith V. M.	- 3	- 9	- 4	- 5
7	g	- - - -	- 5	- 10	- 6	- 6
8	A	- - - -	- 7	- 11	- 8	- 7
9	b	S. Denys.	- 9	- 12	- 10	- 8
10	c	- - - -	- 11	- 13	- 12	- 9
11	d	- - - -	- 13	- 14	- 14	- 10
12	e	- - - -	- 15	- 15	- 16	- 11
13	f	Transl. K. (Ed. Conf.	Wiſd. 1	- 16	Wiſd. 2	- 12
14	g		- 3	L. to 39	- 4	- 13
15	A	- - - -	- 5	I. v. 39	- 6	Gal. 1
16	b	- - - -	- 7	- 2	- 8	- 2
17	c	Etheld. V.	- 9	- 3	- 10	- 3
18	d	*S. Luke E.*	- -	- 4	- -	- 4
19	e	- - - -	- 11	- 5	- 12	- 5
20	f	- - - -	- 13	- 6	- 14	- 6
21	g	- - - -	- 15	- 7	- 16	Eph. 1
22	A	- - - -	- 17	- 8	- 18	- 2
23	b	- - - -	- 19	- 9	Eccl. 1	- 3
24	c	- - - -	Eccl. 2	- 10	- 3	- 4
25	d	Criſpin. M.	- 4	- 11	- 5	- 5
26	e	- - - -	- 6	- 12	- 7	- 6
27	f	Faſt.	- 8	- 13	- 9	Phil. 1
28	g	*S. Simon & (S. Jude A.*	- -	- 14	- -	- 2
29	A		- 10	- 15	- 11	- 3
30	b	- - - -	- 12	- 16	- 13	- 4
31	c	Faſt.	- 14	- 17	- 15	Col. 1

DECEMBER hath xxxi. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1		- - - -	Iſa. 14	Acts 2	Iſa. 15	Heb. 7
2		- - - -	- 16	- 3	- 17	- 8
3	A	- - - -	- 18	- 4	- 19	- 9
4	b	- - - -	- 20, 21	- 5	- 22	- 10
5	c	- - - -	- 23	- 6	- 24	- 11
6	d	Nicol. B.	- 25	7. to 30	- 26	- 12
7	e	- - - -	- 27	7. v. 30	- 28	- 13
8	f	Conc. Mary	- 29	- 8	- 30	Jam. 1
9	g	- - - -	- 31	- 9	- 32	- 2
10	A	- - - -	- 33	- 10	- 34	- 3
11	b	- - - -	- 35	- 11	- 36	- 4
12	c	- - - -	- 37	- 12	- 38	- 5
13	d	Lucy V. & M.	- 39	- 13	- 40	1 Pet. 1
14	e	- - - -	- 41	- 14	- 42	- 2
15	f	- - - -	- 43	- 15	- 44	- 3
16	g	O Sapientia	- 45	- 16	- 46	- 4
17	A	- - - -	- 47	- 17	- 48	- 5
18	b	- - - -	- 49	- 18	- 50	2 Pet. 1
19	c	- - - -	- 51	- 19	- 52	- 2
20	d	Faſt.	- 53	- 20	- 54	- 3
21	e	*S. Tho. Ap.*	- -	- 21	- -	1 John 1
22	f	- - - -	- 55	- 22	- 56	- 2
23	g	- - - -	- 57	- 23	- 58	- 3
24	A	Faſt.	- 59	- 24	- 60	- 4
25	b	*Chriſtmas.*	- -	- -	- -	- -
26	c	*S. Steph. M.*	- -	- -	- -	- -
27	d	*S. John Ap.*	- -	- -	- -	- -
28	e	*Innocents.*	- -	- 25	- -	- 5
29	f	- - - -	- 61	- 26	- 62	2 John
30	g	- - - -	- 63	- 27	- 64	3 John
31	A	Silveſt. B.	- 65	- 28	- 66	Jude

TABLE

TABLE to find EASTER-DAY from the preſent Time, till the Year 1899 incluſive, according to the foregoing Calendar.

Golden Number.	Day of the Month.		Sunday Letter.
14	March	21	C
3		22	D
		23	E
11		24	F
		25	G
19		26	A
8		27	B
		28	C
16		29	D
5		30	E
		31	F
13	April	1	G
2		2	A
		3	B
10		4	C
		5	D
18		6	E
7		7	F
		8	G
15		9	A
4		10	B
		11	C
12		12	D
1		13	E
		14	F
9		15	G
		16	A
17		17	B
6		18	C
		19	D
		20	E
		21	F
		22	G
		23	A
		24	B
		25	C

THIS Table contains ſo much of the Calendar as is neceſſary for the determining of EASTER; to find which, look for the Golden Number of the Year in the Firſt Column of the Table, againſt which ſtands the Day of the Paſchal Full Moon; then look in the Third Column for the Sunday Letter next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday Letter is EASTER-DAY. If the Full Moon happens upon a Sunday, then (according to the Firſt Rule) the next Sunday after is EASTER-DAY.

TO find the Golden Number, or Prime, add One to the Year of our LORD, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

TO find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 incluſive, add to the Year of our LORD its Fourth Part, omitting Fractions, and alſo the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter ſtanding againſt that Number in the ſmall annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

FOR the next Century, that is, from the Year 1800 till the Year 1899 incluſive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, THAT in all Biſſextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day excluſive, to the End of the Year.

Another

Another TABLE to find EASTER till the Year 1899 inclusive.

Golden Number.	SUNDAY LETTERS. A	B	C	D	E	F	G
I.	April 16	17	18	19	20	14	15
II.	April 9	3	4	5	6	7	8
III.	Mar. 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	Mar. 31	April 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	Mar. 28	29	30	31	April 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	Mar. 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	Mar. 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	Mar. 30	31	April 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	Mar. 27	28	29	30	31	April 1

TO make uſe of the preceding Table, find the Sunday Letter for the Year in the Uppermoſt Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and againſt the Prime, in the ſame Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that Year. But, *Note*, That the Name of the Month is ſet on the Left Hand, or juſt with the Figure, and followeth not, as in other Tables, by Deſcent, but Collateral.

TABLE

TABLE to find EASTER-DAY, from the Year 1900, to the Year 2199 inclusive.

Golden Numbers.	Day of the Month.		Sunday Letters.
14	March	22	D
3		23	E
		24	F
11		25	G
		26	A
19		27	B
8		28	C
		29	D
16		30	E
5		31	F
	April	1	G
13		2	A
2		3	B
		4	C
10		5	D
		6	E
18		7	F
7		8	G
		9	A
15		10	B
4		11	C
		12	D
12		13	E
1		14	F
		15	G
9		16	A
17		17	B
6		18	C
		19	D
		20	E
		21	F
		22	G
		23	A
		24	B
		25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paſchal Full Moons till the Year of our LORD 1900; at which Time, in order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar, as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed as is neceſſary for finding the Paſchal Full Moons, and the Feaſt of EASTER, from the Year 1900 to the Year 2199 inclusive. This Table is to be made uſe of, in all Reſpects, as the firſt Table before inſerted, for finding EASTER till the Year 1899.

A TABLE

A TABLE of the MOVEABLE FEASTS, for Fifty-one Years, according to the foregoing Calendar.

Year of our LORD.	The GOLD. NUMB.	The EPACT.	SUND. LETTER.	Sundays after EPIPH.	Septuagesima SUNDAY.	The first Day of LENT.	EASTER-DAY.	ROGATION SUNDAY.	ASCENSION-DAY.	WHITSUNDAY.	Sundays after TRINITY.	ADVENT SUNDAY.
1768	2	11	C B	3	Jan. 31	Feb. 17	3	8	12	May 22	25	27
1769	3	22	A	5	22	8	Mar. 26	April 30	4	14	27	Dec. 3
1770	4	3	G F	5	Feb. 11	28	April 15	May 20	24	June 3	24	2
1771	5	14	E	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1772	6	25	D	5	Feb. 16	Mar. 4	April 19	24	28	June 7	23	Nov. 29
1773	7	6	C B	4	7	Feb. 24	11	16	20	May 30	24	28
1774	8	17	A	3	Jan. 30	16	3	8	12	22	25	27
1775	9	28	G F	5	Feb. 12	Mar. 1	16	21	25	June 4	24	Dec. 3
1776	10	9	E	4	4	Feb. 21	7	12	16	May 26	25	1
1777	11	20	D	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1778	12	1	C	5	Feb. 15	Mar. 4	April 19	24	28	June 7	23	29
1779	13	12	B A	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1780	14	23	G	2	23	9	Mar. 26	April 30	4	14	27	Dec. 3
1781	15	4	F	5	Feb. 11	28	April 15	May 20	24	June 3	24	2
1782	16	15	E	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1783	17	26	D C	5	Feb. 16	Mar. 5	April 20	25	29	June 8	23	Nov. 30
1784	18	7	B	4	8	Feb. 25	11	16	20	May 30	24	28
1785	19	18	A	2	Jan. 23	9	Mar. 27	1	5	15	26	27
1786	1	0	G	5	Feb. 12	Mar. 1	April 16	21	25	June 4	24	Dec. 3
1787	2	11	F	4	4	Feb. 21	8	13	17	May 27	25	2
1788	3	22	E	1	Jan. 20	6	Mar. 23	April 27	1	11	27	Nov. 30
1789	4	3	D	4	Feb. 8	25	April 12	May 17	21	31	24	29
1790	5	14	C B	3	Jan. 31	17	4	9	13	23	25	28
1791	6	25	B	6	Feb. 20	Mar. 9	24	29	June 2	June 12	22	27
1792	7	6	A G	4	5	Feb. 22	8	13	May 17	May 27	25	Dec. 2
1793	8	17	F	2	Jan. 27	13	Mar. 31	5	9	19	26	1
1794	9	28	E	5	Feb. 16	Mar. 5	April 20	25	29	June 8	23	Nov. 30
1795	10	9	D	3	1	Feb. 18	5	10	14	May 24	25	29
1796	11	20	C B	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1797	12	1	A	5	Feb. 12	Mar. 1	April 16	21	25	June 4	24	Dec. 3
1798	13	12	G F	4	4	Feb. 21	8	13	17	May 27	25	2
1799	14	23	E	1	Jan. 20	6	Mar. 24	April 28	2	12	27	1
1800	15	4	E D	4	Feb. 9	26	April 13	May 18	22	June 1	24	Nov. 30
1801	16	15	D	3	1	18	5	10	14	May 24	25	29
1802	17	26	C	5	14	Mar. 3	18	23	27	June 6	23	28
1803	18	7	B	4	6	Feb. 23	10	15	19	May 29	24	27
1804	19	18	A G	3	Jan. 29	15	1	6	10	20	26	Dec. 2
1805	1	0	F	4	Feb. 10	27	14	19	23	June 2	24	1
1806	2	11	E	3	2	19	6	11	15	May 25	25	Nov. 30
1807	3	22	D	2	Jan. 25	11	Mar. 29	3	7	17	26	29
1808	4	3	C B	5	Feb. 14	Mar. 2	April 17	22	26	June 5	23	27
1809	5	14	A	3	Jan. 29	Feb. 5	2	7	11	May 21	26	Dec. 3
1810	6	25	G	6	Feb. 18	Mar. 7	22	27	31	June 10	23	2
1811	7	6	F	4	10	Feb. 27	14	19	23	2	24	1
1812	8	17	E D	2	Jan. 26	Feb. 12	Mar. 29	May 3	May 8	May 17	26	Nov. 30
1813	9	28	C	5	Feb. 16	Mar. 4	April 19	24	27	June 7	23	29
1814	10	9	B	4	9	Feb. 26	12	17	21	31	24	29
1815	11	20	A	1	Jan. 19	5	Mar. 22	April 26	April 30	May 10	27	29
1816	12	1	G F	4	Feb. 9	12	April 14	May 3	May 7	17	26	Dec. 1
1817	13	12	E	3	2	19	5	10	14	24	25	Nov. 27
1818	14	23	D	1	Jan. 19	5	Mar. 22	April 26	April 29	10	27	29

A TABLE

THE PERCY MUSIC LIBRARY
CENTRAL HALL MANCHESTER

A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

Easter-day.	Sundays after EPIPHANY.	Septuagesima SUNDAY.	The first Day of LENT.	ROGATION SUNDAY.	ASCENSION-DAY.	Whitsunday.	Sundays after TRINITY.	ADVENT SUNDAY.
Mar. 22	1	Jan. 18	Feb. 4	April 26	April 30	May 10	27	Nov. 29
23	1	19	5	27	May 1	11	27	30
24	1	20	6	28	2	12	27	Dec. 1
25	2	21	7	29	3	13	27	2
26	2	22	8	30	4	14	27	3
27	2	23	9	May 1	5	15	26	Nov. 27
28	2	24	10	2	6	16	26	28
29	2	25	11	3	7	17	26	29
30	2	26	12	4	8	18	26	30
31	2	27	13	5	9	19	26	Dec. 1
April 1	3	28	14	6	10	20	26	2
2	3	29	15	7	11	21	26	3
3	3	30	16	8	12	22	25	Nov. 27
4	3	31	17	9	13	23	25	28
5	3	Feb. 1	18	10	14	24	25	29
6	3	2	19	11	15	25	25	30
7	3	3	20	12	16	26	25	Dec. 1
8	4	4	21	13	17	27	25	2
9	4	5	22	14	18	28	25	3
10	4	6	23	15	19	29	24	Nov. 27
11	4	7	24	16	20	30	24	28
12	4	8	25	17	21	31	24	29
13	4	9	26	18	22	June 1	24	30
14	4	10	27	19	23	2	24	Dec. 1
15	5	11	28	20	24	3	24	2
16	5	12	Mar. 1	21	25	4	24	3
17	5	13	2	22	26	5	23	Nov. 27
18	5	14	3	23	27	6	23	28
19	5	15	4	24	28	7	23	29
20	5	16	5	25	29	8	23	30
21	5	17	6	26	30	9	23	Dec. 1
22	6	18	7	27	31	10	23	2
23	6	19	8	28	June 1	11	23	3
24	6	20	9	29	2	12	22	Nov. 27
25	6	21	10	30	3	13	22	28

Note, That in a Bissextile, or Leap-year, the Number of Sundays after *Epiphany* will be the same as if *Easter-day* had fallen one Day later than it really does. And for the same Reason, one Day must in every Leap-year be added to the Day of the Month given by the Table for *Septuagesima Sunday*: And the like must be done for the First Day of *Lent*, (commonly called *Ash-wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case the Day given by the Table is the right Day.

General

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our LORD, add to the Year its fourth Part, omitting Fractions, and alſo the Number which in Table I. ſtandeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter which ſtandeth under that Number at the Top of the Table is the Sunday Letter.

TABLE II.

TABLE II.

1	2	3	1	2	3
	Years of our LORD.			Years of our LORD.	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our LORD, conſiſting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following, look in the ſecond Column of Table II. for the given Year, conſiſting of entire Hundreds, and note the Number or Cipher which ſtands againſt it in the Third Column; then in Table III. look for the ſame Number in the Column under any given Golden Number, which when you have found, guide your Eye Sideways to the Left Hand, and in the Firſt Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One hundred Years.

THE Letter B prefixed to certain Hundredth Years in Table II. denotes thoſe Years which are ſtill to be accounted Biſſextile, or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

TABLE III.

Paschal Full Moon.	Sunday Letter.	The GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	9	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The ORDER for MORNING and EVENING PRAYER, daily to be ſaid and uſed throughout the Year.

THE MORNING and EVENING PRAYER ſhall be uſed in the accuſtomed Place of the Church, Chapel, or Chancel; except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in Times paſt.

AND here is to be noted, That ſuch Ornaments of the Church, and of the Miniſters thereof, at all Times of their Miniſtration, ſhall be retained, and be in Uſe, as were in this Church of ENGLAND, by the Authority of Parliament, in the Second Year of the Reign of King EDWARD the Sixth.

The

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures that follow; and then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* xviii. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* li. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Ver.* 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Ver.* 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* x. 24. *Pſal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. St. *Mat.* iii. 2.

I will ariſe and go to my father, and I will ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy ſon. St. *Luke* xv. 18. 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 St *John* i. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God, our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to ac-

company me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the End of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer with an audible voice, the People alſo kneeling; and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord open thou our lips.

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following; except a* Eaſter-day, *upon which another Anthem*

Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.

Venite, exultemus Domino. Pſal. xcv.

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways:

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc Dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly, with an audible voice, the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Calendar, (except there be proper Leſſons aſſigned for that day:) He that readeth, ſo ſtanding, and turning himſelf as he may beſt be heard of all ſuch as are preſent. And after that ſhall be ſaid or ſung, in* Engliſh, *the Hymn called* Te Deum laudamus, *daily throughout the Year.*

¶ Note, *That before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, or the Second Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worſhip thy name: ever, world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this Canticle*, Benedicite, omnia opera Domini.

O ALL ye Works of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Angels of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Sun and Moon, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Showers and Dew, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Winds of God, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Fire and Heat, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Winter and Summer, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Dews and Froſts, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Froſt and Cold, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Ice and Snow, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Nights and Days, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Light and Darkneſs, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let the Earth bleſs the Lord: yea, let it praiſe him, and magnify him for ever.

O ye Mountains and Hills, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all

O all ye Green Things upon the Earth, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Wells, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Seas and Floods, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Fowls of the Air, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Beaſts and Cattle, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Children of men, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnify him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Spirits and Souls of the righteous, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Holy and Humble Men of heart, bleſs ye the Lord: praiſe him, and magnify him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnify him for ever.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament: and after that the Hymn following; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on St* John Baptiſt's *Day.*

Benedictus. St Luke i. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hands of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Or this Pſalm: Jubilate Deo.* Pſ. c.

OBE joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we ourſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed, by the Miniſter and the People ſtanding; except only ſuch Days as the Creed of St.* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son, our Lord: Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He deſcended into hell; The third day he aroſe again from the dead; He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you;
Anſwer. And with thy ſpirit.
Miniſter. ¶ Let us pray.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer with a loud voice.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt, ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us;
Anſ. And grant us thy ſalvation.
Prieſt. O Lord ſave the King;
Anſ. And mercifully hear us when we call upon thee.
Prieſt. Endue thy Miniſters with righteouſneſs;
Anſ. And make thy choſen people joyful.
Prieſt. O Lord, ſave thy people;
Anſ. And bleſs thine inheritance.
Prieſt. Give peace in our time, O Lord;
Anſ. Becauſe there is none other that fighteth for us, but only thou, O God.
Prieſt. O God, make clean our hearts within us;
Anſ. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the Day, which ſhall be the ſame that is appointed at the Communion; the ſecond for Peace; the third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout the year, as followeth; all kneeling.*

¶ *The ſecond Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies, that we, ſurely truſting

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ing in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord, our heavenly Father, almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires, and places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen CHARLOTTE, his Royal Highneſs GEORGE Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for

EVENING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures that follow; and then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* xviii. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* li. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Ver.* 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Ver.* 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* x. 24. *Pſal.* vi. 1.

Repent ye; for the kingdom of Heaven is at hand. St *Mat.* iii. 2.

I will ariſe and go to my father, and I will ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy ſon. St *Luke* xv. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 St *John* i. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God, our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany

company me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. *Amen.*

¶ *The Abſolution or Remiſſion of Sins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then likewiſe he ſhall ſay,*

O Lord open thou our lips:

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, *&c.*

Anſwer. As it was in the beginning, *&c.*

Prieſt. Praiſe ye the Lord.

Anſwer. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed: Then a Leſſon of the Old Teſtament, as is appointed; and after that* Magnificat, *(or the Song of the bleſſed Virgin* Mary,*) in* Engliſh, *as followeth.*

Magnificat. St Luke i. 46.

MY ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

For he hath regarded: the lowlineſs of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He, remembering his mercy, hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Or elſe this Pſalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. Pſal. xcviii.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the father, &c.
As it was in the beginning, &c.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: and after that* Nunc Dimittis, *(or the Song of* Simeon,*) in Engliſh, as followeth.*

Nunc Dimittis. St. Luke ii. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation.

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Or elſe this Pſalm; except it be on the Twelfth Day of the Month.*

Deus miſereatur. Pſal. lxvii.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: let all the people praiſe thee.

O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly,

righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed, by the Miniſter and the People, ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son, our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He deſcended into Hell; The third day he roſe again from the dead; He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, and the life everlaſting. Amen.

¶ *And after that theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you;

Anſwer. And with thy ſpirit.

Miniſter. ¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer with a loud voice.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt, ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us;

Anſ. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſ. And mercifully hear us when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſ. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſ. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſ. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſ. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the Day; the ſecond for Peace; the third for Aid againſt all Perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by

thee, we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for Aid againſt all Perils.*

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires, and places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the King's Majeſty.*

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen CHARLOTTE, his Royal Highneſs GEORGE Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of St* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ Upon

¶ Upon theſe Feaſts, *Chriſtmas Day*, the *Epiphany*, St *Matthias*, *Eaſter Day*, *Aſcenſion Day*, *Whitſunday*, St *John Baptiſt*, St *James*, St *Bartholomew*, St *Matthew*, St *Simon* and St *Jude*, St *Andrew*, and upon *Trinity Sunday*, ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called, The CREED of St *Athanaſius*, by the Miniſter and People ſtanding.

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the Perſons: nor dividing the Subſtance.

For there is one Perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt, is all one: the Glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal;

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghoſt is God;

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore or after other: none is greater or leſs than another;

But the whole three perſons are co-eternal together: and co-equal.

So

So that in all things, as is aforesaid: the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man;

God of the substance of the Father, begotten before the worlds: and man of the substance of his Mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and human flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead:

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Here followeth the LITANY, or general Supplication, to be sung or said after Morning Prayer, upon *Sundays*, *Wednesdays*, and *Fridays*, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord; spare

ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſy; from envy, hatred and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battle, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *GEORGE*, our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen CHARLOTTE, his Royal Highneſs GEORGE Prince of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them

them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations, unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. *Amen.*

Prieſt. O Lord, deal not with us after our ſins.

Anſwer. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, *&c.*

Anſ. As it was in the beginning, *&c.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us,

Anſ. As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord, *Amen.*

¶ *A Prayer of St* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

Here endeth the LITANY.

PRAYERS

PRAYERS and THANKSGIVINGS upon ſeveral Occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God, heavenly Father, whoſe gift it is that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, and the Holy Ghoſt, be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that we, who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief; Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices, that we being armed with thy defence, may be preſerved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common Plague or Sickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon

upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of King David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembering thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember Weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmighty God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church, by the precious blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

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¶ *A Prayer for the high Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the high Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldſt be pleaſed to direct and proſper all their conſultations to the advancement of thy Glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign and his kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety, may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt, our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

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governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, we commend to thy fatherly goodneſs all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate, [**eſpecially thoſe for whom our Prayers are deſired,*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions: and this we beg for Jeſus Chriſt his ſake. *Amen.*

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men, [†*particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God, our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorify thy holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation,

* *This to be ſaid when any deſire the Prayers of the Congregation.*

† *This to be ſaid when any that have been prayed for deſire to return praiſe.*

tion, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory, and our comfort, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For reſtoring Public Peace at Home.*

O Eternal God our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions, by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembering mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs ourſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatened in thy law might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſs of heart: Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings: We offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

The

The COLLECTS, EPISTLES, and GOSPELS, to be uſed throughout the Year.

¶ *Note, That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

The Firſt Sunday in ADVENT.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas Eve.*

The Epiſtle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

The Goſpel. St Matth. xxi. 1.

WHen they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt the foal of an aſs. And the diſciples went, and did as Jeſus commanded them, and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way, others cut down branches from the trees, and ſtrewed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David; Bleſſed is he that cometh in the Name of the Lord, Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

And

And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee. And Jeſus went into the temple of God; and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.

The Second Sunday in ADVENT.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that, by patience and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Rom. xv. 4.

WHatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and conſolation grant you to be like minded one towards another, according to Chriſt Jeſus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the fathers: and that the Gentiles might glorify God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy Name. And again he ſaith, Rejoice, ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. *St* Luke xxi. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring; mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads for your redemption draweth nigh. And he ſpake to them a parable, Behold, the fig-tree, and all the trees; when they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away till all be fulfilled. Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The

The Third Sunday in ADVENT.

The Collect.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the Miniſters and Stewards of thy myſteries may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father, and the Holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. iv. 1.

LEt a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God. Moreover, it is required in Stewards that a man be found faithful. But with me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf. For I know nothing by myſelf, yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart; and then ſhall every man have praiſe of God.

The Goſpel. St Matth. xi. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The Fourth Sunday in ADVENT.

The Collect.

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas, thro' our ſins and wickedneſs we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, thro' the ſatisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. Philip. iv. 4.

REjoice in the Lord alway; and again I ſay, Rejoice. Let your moderation be known unto all men; the Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The

The Gospel. *St* John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not; He it is who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The NATIVITY of our LORD, or the Birth-day of CHRIST, commonly called CHRISTMAS-DAY.

The Collect.

ALmighty God, who hast given us thy only begotten Son, to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, thro' the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Heb. i. 1.

GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee: And again, I will be to him a Father, and he shall be to me a Son: And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt

thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. *St.* John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Saint STEPHEN's Day.

The Collect.

GRANT, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and, being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors, by the example of thy firſt Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.*

For the Epiſtle. Acts vii. 55.

STephen, being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him; and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul. And they ſtoned Stephen calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this he fell aſleep.

The Goſpel. *St* Matth. xxiii. 34.

BEhold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of

of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

Saint JOHN the Evangeliſt's Day.

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it, being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 *St* John i. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us;) That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

The Goſpel. *St* John xxi. 19.

JESUS ſaid unto Peter, Follow me. Then Peter, turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould

be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written.

The INNOCENTS Day.

The Collect.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorify thee by their deaths; Mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. xiv. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred and forty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: Theſe are they which follow the Lamb whitherſoever he goeth: Theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. St Matth. ii. 13.

THE angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after CHRISTMAS-DAY.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever

ever one God, world without end. Amen.

The Epiſtle. Gal. iv. 1.

NOW I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all: but is under tutors and governors, until the time appointed of the Father. Even ſo we, when we were children, were in bondage under the elements of the world: but, when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. *St* Matth. i. 18.

THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together,) ſhe was found with child of the Holy Ghoſt. Then Joſeph her huſband being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name JESUS; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name EMMANUEL, which, being interpreted, is, God with us.) Then Joſeph, being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born Son; and he called his name JESUS.

The Circumciſion of CHRIST.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that, our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo:

And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe, that he ſhould be the heir of the world, was not to Abraham or to his ſeed through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. *St* Luke ii. 15.

AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this Child. And all they that heard it wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed, for the circumciſion of the Child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle, and Goſpel, ſhall ſerve for every day after, unto the Epiphany.*

The EPIPHANY, or the Manifeſtation of CHRIST to the GENTILES.

The Collect.

O God, who by thy leading of a ſtar didſt manifeſt thy only begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iii. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward; How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel; whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wiſdom of God, according

cording to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. *St* Matth. ii. 1.

WHen Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe-men from the eaſt to Jeruſalem, ſaying, Where is he that is born king of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: For out of thee ſhall come a Governor that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king they departed: and lo, the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And, when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrh. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

The First Sunday after the EPIPHANY.

The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xii. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another.

The Goſpel. *St.* Luke ii. 41.

NOW his parents went to Jeruſalem every year at the feaſt

of the paſſover. And when he was twelve years old they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the Child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. But they, ſuppoſing him to have been in the company, went a day's journey, and they ſought him among their kinſfolk and acquaintance. And, when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that, after three days, they found him in the temple, ſitting in the midſt of the Doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

The Second Sunday after the EPIPHANY.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Rom. xii. 6.

HAving then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoicing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. *St* John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing

containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew,) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed in him.

The Third Sunday after the EPIPHANY.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Rom. xii. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. *St* Matth. viii. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man; but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the paliſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into utter darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the

centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The Fourth Sunday after the EPIPHANY.

The Collect.

O GOD, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xiii. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience' ſake. For, for this cauſe, pay you tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. *St* Matth. viii. 23.

AND when he was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou ſon of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The

The Fifth Sunday after the EPIPHANY.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſehold continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. iii. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long ſuffering: forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

The Goſpel. *St.* Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which ſowed good ſeed in his field; but while men ſlept his enemy came, and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſeholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The Sixth Sunday after the EPIPHANY.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purify ourſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where, with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth ever one God, world without end. *Amen.*

The Epiſtle. 1 *St.* John iii. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God; therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him purifieth himſelf, even as he is pure. Whoſoever committeth ſin tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law. And

ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him. Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. *St* Matth. xxiv. 23.

THen if any man ſhall ſay unto you, Lo, here is Chriſt, or there, believe it not. For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called SEPTUAGESIMA, or the Third Sunday before LENT.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. Amen.

The Epiſtle. 1 Cor. ix. 24.

KNow ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly, ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.

The Goſpel. *St* Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an houſeholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle

idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right that ſhall ye receive. So, when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a penny. But when the firſt came, they ſuppoſed that they ſhould have received more: and they likewiſe received every man a penny. And, when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called SEXAGESIMA, or the Second Sunday before LENT.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. 2 *Cor.* xi. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwreck. A night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who

is

is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed: and, as he ſowed, ſome fell by the way-ſide, and it was trodden down, and the fowls of the air devoured it. And ſome fell upon a rock, and, aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprung up with it, and choked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And, when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the word of God. Thoſe by the way-ſide are they that hear: then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock are they which when they hear receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth and are choked with cares and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called QUINQUAGESIMA, or the next Sunday before LENT.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all virtues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

The Epiſtle. 1 Cor. xiii. 1.

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth

eth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things: For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St Luke xviii. 31.

THen Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and, hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and, when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first Day of LENT, commonly called ASH-WEDNESDAY.

The Collect.

ALmighty and everliving God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every Day in Lent, after the Collect appointed for the Day.*

For the Epistle. Joel. 2. 12.

TUrn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness,

neſs, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a bleſsing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly, gather the people, ſanctify the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?

The Goſpel. *St* Matth. vi. 16.

WHEN ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly. Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

The First Sunday in LENT.

The Collect.

O LORD, who for our ſake didſt faſt forty days and forty nights; Give us grace to uſe ſuch abſtinence, that, our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, world without end. Amen.

The Epiſtle. 2 Cor. vi. 1.

WE then, as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain: (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation.) Giving no offence in any thing, that the miniſtry be not blamed: but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The

The Goſpel. *St* Matth. iv. 1.

THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterwards an hungred. And, when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The Second Sunday in LENT.

The Collect.

ALmighty God, who ſeeſt that we have no power of ourſelves to help ourſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. 1 Theſſ. iv. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel. *St* Matth. xv. 21.

JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto

to the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in LENT.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth,) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved are made manifeſt by the light: for whatſoever doth make manifeſt is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. St. Luke xi. 14.

JEſus was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others, tempting him, ſought of him a ſign from heaven. But he, knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation; and a houſe divided againſt a houſe falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? Becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when

when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me is againſt me: and he that gathereth not with me ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And, when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt And it came to paſs, as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.

The Fourth Sunday in LENT.

The Collect.

GRANT, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. iv. 21.

TELL me, ye that deſire to be under the law, do ye not hear the law? for it is written, That Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not; for the deſolate hath many more children than ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh perſecuted him that was born after the Spirit; even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. St John vi. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered

anſwered him, Two hundred penny worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, which hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and, when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The Fifth Sunday in LENT.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people: that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Heb. ix. 11.

CHriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel. St John viii. 46.

JEſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh and judgeth. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf? Jeſus anſwered, If I honour myſelf,

myſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The Sunday next before EASTER.

The Collect.

ALmighty and everlaſting God, who, of thy tender love towards mankind, haſt ſent thy ſon our Saviour Jeſus Chriſt to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Philip. ii. 5.

LET this mind be in you, which was alſo in Chriſt Jeſus: who, being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and, being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a Name which is above every name; that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel. *St.* Matth. xxvii. 1.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And, when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed me.) And Jeſus ſtood before the governor; and the governor

governor aſked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore, when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man; for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſuaded the multitude, that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſoldiers of the governor took Jeſus into the common-hall, and gathered unto him the whole band of ſoldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews. And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And, as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, a place of a ſkull, they gave him vinegar to drink, mingled with gall: and, when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf; if thou be the Son of God, come down from the croſs. Likewiſe

alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the ſon of God. The thieves alſo, which were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, My God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaith, This man calleth for Elias. And ſtraightway one of them ran, and took a ſpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of ſaints, which ſlept, aroſe, and came out of the graves, after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

Monday before EASTER.

For the Epiſtle. Iſaiah lxiij. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat; I have troden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. I will mention the loving kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes. For he ſaid, Surely they are my people, children that will not lie: ſo he was their Saviour. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought againſt

gainſt them. Then he remembered the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the ſea, with the ſhepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting Name? that led them through the deep as an horſe in the wilderneſs, that they ſhould not ſtumble? as a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious Name. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: Where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy Name is from everlaſting. O Lord, why haſt thou made us to err from thy ways? and hardened our heart from thy fear? Return, for thy ſervants ſake, the tribes of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have trodden down thy ſanctuary. We are thine, thou never bareſt rule over them; they were not called by thy Name.

The Goſpel. *St* Mark xiv. 1.

AFTER two days was the feaſt of the paſſover, and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death. But they ſaid, Not on the feaſt-day, leſt there be an uproar of the people. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an alabaſter-box of ointment of ſpikenard, very precious, and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? For it might have been ſold for more than three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone, why trouble you her? ſhe hath wrought a good work on me. For ye have the poor with you always, and whenſoever ye will ye may do them good: but me ye have not always. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached, throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memorial of her. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water; follow him. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? and he will ſhew you a large upper room,

room furniſhed and prepared: there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? And another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And, as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they drank all of it. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And, when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But, after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy; and ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee; take away this cup from me: nevertheleſs, not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned he found them aſleep again, (for their eyes were heavy,) neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt; it is enough, the hour is come: behold the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him had given them a token, ſaying, Whomſoever I ſhall kiſs, the ſame is he; take him, and lead him away ſafely. And aſſoon as he was come,

he goeth ſtraightway to him, and ſaith, Maſter, maſter, and kiſſed him. And they laid hands on him, and took him. And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jeſus away to the high prieſt, and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes; and Peter followed him afar off, even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts and all the council ſought for witneſs againſt Jeſus to put him to death, and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am. And ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy; and the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt; and, when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And, a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice thou ſhalt deny me thrice. And when he thought thereon he wept.

Tueſday

For the Epiſtle. Iſaiah l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together: who is mine adverſary? let him come near to me. Behold, the Lord God will help me: who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment; the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The Goſpel. *St* Mark xv. 1.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders, and ſcribes, and the whole council, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate aſked him, Art thou the king of the Jews? And he, anſwering, ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things; but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold, how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude, crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews? (for he knew that the chief prieſts had delivered him for envy.) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate ſaid unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified. And the ſoldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to ſalute him, Hail, king of the Jews! And they ſmote him on the head with a reed, and did ſpit upon him, and, bowing their knees, worſhipped him. And, when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, caſting lots upon them what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors. And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts, mocking, ſaid among themſelves, with the ſcribes, He ſaved others, himſelf he cannot ſave. Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him. And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran, and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

Wedneſday before EASTER.

The Epiſtle. Heb. ix. 16.

WHERE a teſtament is, there muſt alſo of neceſſity be the death of the teſtator; for a teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood: For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoined unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entered into the holy places made with hands, which are the figures of the true, but into heaven itſelf, now to appear in the preſence of God for us; nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with blood of others; for then muſt he often have

have ſuffered ſince the foundation of the world; but now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgment: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

The Goſpel. *St* Luke xxii. 1.

NOW the feaſt of unleavened bread drew nigh, which is called the Paſſover. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people. Then entered Satan into Judas, ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water: follow him into the houſe where he entereth in. And ye ſhall ſay unto the goodman of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper room furniſhed; there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſſover. And when the hour was come he ſat down, and the twelve apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among yourſelves. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you: this do in remembrance of me. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed. And they began to enquire among themſelves, which of them it was that ſhould do this thing. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them are called Benefactors. But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto

me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee both into priſon and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me. And he ſaid unto them, When I ſent you without purſe and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now, he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. For I ſay unto you, that this that is written muſt yet be accompliſhed in me. And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, it is enough. And he came out, and went, as he was wont, to the mount of Olives, and his diſciples alſo followed him. And when he was at the place, he ſaid, unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed, ſaying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow, and ſaid unto them, Why ſleep ye; riſe and pray, leſt ye enter into temptation. And while he yet ſpake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote the ſervant of the high prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders, who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took they him, and led him, and brought him into the high prieſts houſe, and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean;

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Thurſday before EASTER.

The Epiſtle. 1 Cor. xi. 17.

IN this that I declare unto you, I praiſe you not, that you come together, not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper. For in eating every one taketh before other his own ſupper: and one is hungry, and another is drunken. What? have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and, when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we ſhould judge ourſelves, we ſhould not be judged. But when we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation.

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And the reſt will I ſet in order when I come.

The Goſpel. St Luke xxiii. 1.

THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, That he himſelf is Chriſt a king. And Pilate aſked him, ſaying, Art thou the king of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And aſſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood, and vehemently accuſed him. And Herod, with his men of war, ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate, when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod; for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder, was caſt into priſon.) Pilate therefore, willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why? what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to

to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the king of the Jews, ſave thyſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe. And it was about the ſixth hour. And there was a darkneſs over all the earth until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the Ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

GOOD-FRIDAY.

The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

OMerciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home,

bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Heb. x. 1.

THE law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins: Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin, thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified; whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now, where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: and having an high Prieſt over the houſe of God, let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed.) And let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching.

The Goſpel. *St* John xix. 1.

PIlate therefore took Jeſus, and ſcourged him. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail, king of the Jews! and they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth

forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man. When the chief prieſts, therefore, and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying he was the more afraid; and went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſar's friend: whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus, and led him away. And he, bearing his croſs, went forth into a place called The place of a ſcull, which is called in the Hebrew, Golgotha; where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts, to every ſoldier a part, and alſo his coat: now, the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be; that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did. Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter, Mary the wife of Cleopas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed,

that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high day,) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done, that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another Scripture ſaith, They ſhall look on him whom they pierced.

EASTER-EVEN.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo, by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death we may paſs to our joyful reſurrection, for his merits, who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 *St* Peter iii. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt; (that he might bring us to God;) being put to death in the fleſh, but quickened by the Spirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometimes were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a-preparing; wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God,) by the reſurrection of Jeſus Chriſt; who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made ſubject unto him.

The Goſpel. *St* Matth. xxvii. 57.

WHen the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief prieſts and

and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch, go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

EASTER-DAY.

¶ *At Morning Prayer, inſtead of the Pſalm,* (O come let us, &c.) *theſe Anthems ſhall be ſung or ſaid.*

CHriſt our paſſover is ſacrificed for us: therefore let us keep the feaſt: Not with old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1 *Cor.* v. 7.

CHriſt, being raiſed from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord. *Rom.* vi. 9.

CHriſt is riſen from the dead: and become the firſt-fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Collect.

ALmighty God, who through thine only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. Col. iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: for which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſome time, when ye lived in them.

The Goſpel. St John xx. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and

and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together, and the other diſciple did out-run Peter, and came firſt to the ſepulchre; and he, ſtooping down, and looking in, ſaw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw and believed. For as yet they knew not the Scripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Monday in EASTER-WEEK.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as, by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts x. 34.

PETER opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt: (he is Lord of all:) That word (I ſay) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly: not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he aroſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins.

The Goſpel. *St* Luke xxiv. 13.

BEHOLD, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together,

ther, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad? And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word before God and all the people: And how the chief prieſts, and our rulers, delivered him to be condemned to death, and have crucified him. But we truſted that it had been he who ſhould have redeemed Iſrael: and beſide all this, to-day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and, when they found not his body, they came, ſaying, That they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart, to believe all that the prophets have ſpoken! Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the Scriptures the things concerning himſelf. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us; for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they aroſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tueſday in EASTER-WEEK.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as, by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts xiii. 26.

MEN and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they

they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled them in condemning him. And tho' they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead. And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, Thou art my ſon, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thine holy One to ſee corruption. For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption. But he whom God raiſed again ſaw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: and by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

The Goſpel. *St* Luke xxiv. 36.

JEſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled fiſh, and of an honey-comb. And he took it, and did eat before them. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the Prophets, and in the Pſalms, concerning me. Then opened he their underſtanding, that they might underſtand the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day: and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

The

The First Sunday after EASTER.

The Collect.

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may always ſerve thee in pureneſs of living and truth, through the merits of the ſame thy ſon Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 *St* John v. 4.

WHatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the ſpirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God hath the witneſs in himſelf; he that believeth not God hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

The Goſpel. *St* John xx. 19.

THe ſame day at evening, being the firſt day of the week, when the doors were ſhut where the diſciples were aſſembled for fear of the Jews, came Jeſus, and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.

The Second Sunday after EASTER.

The Collect.

ALmighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 *St* Peter ii. 19.

THis is thankworthy, if a man for conſcience towards God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that

ye

ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. *St* John x. 11.

JEſus ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice: and there ſhall be one fold, and one ſhepherd.

The Third Sunday after EASTER.

The Collect.

ALmighty God, who ſheweſt to them that be in error the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. 1 *St* Peter ii. 11.

DEarly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil-doers, they may, by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lords ſake, whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Goſpel. *St* John xvi. 16.

JEſus ſaid to his diſciples, A little while, and ye ſhall not ſee me; and again, A little while, and ye ſhall ſee me; becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me; and again, A little while, and ye ſhall ſee me; and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves

yourſelves of that I ſaid, A little while, and ye ſhall not ſee me; and again, A little while, and ye ſhall ſee me? Verily, verily, I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail hath ſorrow, becauſe her hour is come: but aſſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

The Fourth Sunday after EASTER.

The Collect.

O Almighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo, among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. *St* James i. 17.

EVery good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls.

The Goſpel. *St* John xvi. 5.

JEſus ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs I tell you the truth, It is expedient for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart I will ſend him unto you. And, when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment. Of ſin; becauſe they believe not on me: Of righteouſneſs; becauſe I go to my Father, and ye ſee me no more: Of judgment; becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

The

The Fifth Sunday after EASTER.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. St James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs. For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion and undefiled before God and the Father is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel. St John xvi. 23.

VErily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give it you. Hitherto have ye aſked nothing in my name: Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs; the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my name: and I ſay not unto you that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.

The ASCENSION-DAY.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts i. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was

was taken up, after that he thro' the Holy Ghoſt had given commandments to the apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the Holy Ghoſt not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you; and ye ſhall be witneſs unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into Heaven? This ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven.

The Goſpel. *St* Mark xvi. 14.

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. And theſe ſigns ſhall follow them that believe: In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then, after the Lord had ſpoken unto them, he was received up into Heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after ASCENSION-DAY.

The Collect.

O God, the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in Heaven; We beſeech thee, leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 *St* Peter iv. 7.

THE end of all things is at hand: be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves; for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging.

grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. *Amen.*

The Goſpel. *St* John xv. 26, *&c.*

WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye ſhall alſo bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father nor me: But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

WHITSUNDAY.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts ii. 1.

WHen the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from Heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under Heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, and in Pontus, and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes, and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. *St* John xiv. 15.

JESUS ſaid unto his diſciples, If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither

neither knoweth him; but ye know him: for he dwelleth with you, and ſhall be in you; I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot), Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my ſayings: and the word which you hear is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me ye would rejoice, becauſe I ſaid I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that, when it is come to paſs, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Monday in WHITSUN-WEEK.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts x. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt: (he is Lord of all:) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the

the people, but unto witneſſes choſen before of God, even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that, through his name, whoſoever believeth in him ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. St John iii. 16.

GOD ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him is not condemned; but he that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth cometh to the light, that his deeds may be made manifeſt that they are wrought in God.

Tueſday in WHITSUN-WEEK.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts viii. 14.

WHen the apoſtles who were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghoſt: (For as yet he was falleh upon none of them; only they were baptized in the name of the Lord Jeſus.) Then laid they their hands on them, and they received the Holy Ghoſt.

The Goſpel. St John x. 1.

VErily, verily, I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them

them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them; but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, verily, verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

ALMIGHTY and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majeſty to worſhip the Unity; We beſeech thee that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God, world without end. *Amen.*

For the Epiſtle. Rev. iv. 1.

AFter this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard was as it were of a trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne, and he that ſat was, to look upon, like a jaſper, and a ſardine ſtone; and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The First Sunday after TRINITY.

The Gospel. *St* John iii. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after TRINITY.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St* John iv. 7.

BEloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God

God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment, becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment. He that feareth is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath ſeen, how can he love God whom he hath not ſeen? And this commandment have we from him, That he who loveth God, love his brother alſo.

The Goſpel. St Luke xvi. 19.

THere was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar named Lazarus, who was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abrahams boſom: the rich man alſo died and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father, Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe, for I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them, And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

The Second Sunday after TRINITY.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 *St* John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother abideth in death. Whoſoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this worlds good,

and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. *St.* Luke xiv. 16.

A Certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time, to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe, being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden ſhall taſte of my ſupper.

The Third Sunday after TRINITY.

The Collect.

O Lord, we beſeech thee mercifully to hear us; And grant that we, to whom thou haſt given an hearty deſire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 *St* Peter v. 5.

ALL of you be ſubject one to another, and be clothed with humility; for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle

ſettle you. To him be glory and dominion for ever and ever. *Amen.*

The Goſpel. St. Luke xv. 1.

THEN drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And, when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The Fourth Sunday after TRINITY.

The Collect.

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that, thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

The Epiſtle. Rom. viii. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourſelves alſo, which have the firſt fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. St. Luke vi. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both

fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye; but perceiveſt not the beam that is in thine own eye; Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The Fifth Sunday after TRINITY.

The Collect.

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 *St* Peter iii. 8.

BE ye all of one mind, having compaſſion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye; and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. *St* Luke v. 1.

IT came to paſs, that, as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon, anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: And ſo was alſo James and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And, when they had brought their ſhips to land, they forſook all, and followed him.

The

The Sixth Sunday after TRINITY.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love towards thee, that we, loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. vi. 3.

KNow ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him: Knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. St Matth. v. 20.

JEſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill ſhall be in danger of the judgment. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by do means come out thence, till thou haſt paid the uttermoſt farthing.

The Seventh Sunday after TRINITY.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. vi. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin,

ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death; but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. *St* Mark viii. 1.

IN thoſe days, the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And he aſked them, How many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets. And they that had eaten were about four thouſand, and he ſent them away.

The Eighth Sunday after TRINITY.

The Collect.

O God, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. viii. 12.

BRethren, we are debtors, not to the fleſh, to live after the fleſh: for if ye live after the fleſh ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs: heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel. *St* Matth. vii. 15.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

The

The Collect.

GRant to us, Lord, we beſeech thee, the ſpirit to think and do always ſuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. x. 1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea: and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. *St.* Luke xvi. 1.

JEſus ſaid unto his diſciples, There was a certain rich man who had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that, when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? and he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The Tenth Sunday after TRINITY.

The Collect.

LET thy merciful ears, O Lord, be opened to the prayers of thy humble ſervants; and, that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xii. 1.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge, by the ſame Spirit; to another faith, by the ſame Spirit; to another the gifts of healing, by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. *St* Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after TRINITY.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xv. 1.

BRethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that, he was ſeen of above five hundred brethren at once: of whom

whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that, he was ſeen of James; then of all the apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: for I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore, whether it were I or they, ſo we preach, and ſo ye believed.

The Goſpel. *St* Luke xviii. 9.

JEſus ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the publican, ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

The Twelfth Sunday after TRINITY.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid; and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle. 2 Cor. iii. 4.

SUch truſt have we through Chriſt to God-ward: not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency is of God; Who alſo hath made us able miniſters of the New Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death, written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. *St* Mark vii. 31.

JEſus, departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven he ſighed, and ſaith unto him, *Ephphatha*,

that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak.

The Thirteenth Sunday after TRINITY.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. iii. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come to whom the promiſe was made: and it was ordained by angels in the hand of a mediator Now a mediator is not a mediator of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. St Luke x. 23.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? How readeſt thou? And he, anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain prieſt that way, and when he ſaw him he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came

came where he was; and when he ſaw him he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The Fourteenth Sunday after TRINITY.

The Collect.

ALmighty and everlaſting God, give unto us the encreaſe of faith, hope, and charity; and, that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. v. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfill the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

The Goſpel. St. Luke xvii. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed thro' the midſt of Samaria and Galilee. And, as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus, maſter, have mercy on us. And when he ſaw them he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs that, as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jeſus anſwering ſaid, Were there not ten cleanſed? But where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after TRINITY.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and

and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. vi. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. *Amen.*

The Goſpel. St Matth. vi. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: and yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek); for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof.

The Sixteenth Sunday after TRINITY.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and, becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iii. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you, according

according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner-man: that Chriſt may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. *Amen.*

The Goſpel. *St* Luke vii. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain, and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill,) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, ſaying, That a great prophet is riſen up among us, and that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after TRINITY.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 1.

I Therefore, the priſoner of the Lord, beſeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel. *St* Luke xiv. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread, on the ſabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropſy. And Jeſus anſwering ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When

thou

thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: and he that bade thee and him come and ſay to thee, Give this man place: and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

The Eighteenth Sunday after TRINITY.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: ſo that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. *St* Matth. xxii. 34.

WHen the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it. Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe Son is he? They ſay unto him, The Son of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word, neither durſt any man (from that day forth) aſk him any more queſtions.

The Nineteenth Sunday after TRINITY.

The Collect.

O GOD, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant that thy holy ſpirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 17.

THis I ſay, therefore, and teſtify in the Lord, that ye henceforth

forth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart: who, being paſt feeling, have given themſelves over to laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: that ye put off, concerning the former converſation, the old man, which is corrupt, according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore, putting away lying, ſpeak every man truth with his neighbour; for we are members one of another. Be ye angry and ſin not. Let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

The Goſpel. St. Matth. ix. 1.

JEſus entered into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſy, lying on a bed. And Jeſus, ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is it eaſier to ſay, Thy ſins be forgiven thee; or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy,) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The Twentieth Sunday after TRINITY.

The Collect.

O Almighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we, being ready both in body and ſoul, may chearfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. v. 15.

SEE then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs, but be filled with the Spirit; ſpeaking to yourſelves in

pſalms,

pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God.

The Goſpel. *St* Matth. xxii. 1.

JEſus ſaid, the kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: and the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into utter darkneſs: there ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The Twenty-Firſt Sunday after TRINITY.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. vi. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. Stand therefore, having your loins girt about with truth, and having on the breaſtplate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace: above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance

utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. *St* John iv. 46.

THere was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him, that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders ye will not believe. The nobleman ſaith unto him, Sir, come down 'ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And, as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

The Twenty-ſecond Sunday after TRINITY.

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy,) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. *St* Matth. xviii. 21.

PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times; but, until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And, when he had begun to reckon, one was brought unto him, who owed him ten thouſand talents. But foraſmuch as he had not

not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me; ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The Twenty-third Sunday after TRINITY.

The Collect.

O God our refuge and ſtrength, who art the author of all godlineſs; Be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. iii. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things.) For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. *St* Matth. xxii. 15.

THen went the Phariſees and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us, therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render, therefore

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unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

The Twenty-Fourth Sunday after TRINITY.

The Collect.

O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may be all delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints: for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. *St* Matth. ix. 18.

WHile Jeſus ſpake theſe things unto John's diſciples, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe, and followed him, and ſo did his diſciples. (And behold, a woman, which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment. For ſhe ſaid within herſelf, if I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jeſus came into the rulers houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after TRINITY.

The Collect.

STIR up, we beſeech thee, O Lord, the wills of thy faithful people, that they, plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Jer. xxiii. 5.

BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his Name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt; but, The Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

The Goſpel. *St* John vi. 5.

WHen Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do.) Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaid unto him, There is a lad here, who hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſat down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: provided, that this laſt Collect, Epiſtle, and Goſpel, ſhall always be uſed upon the Sunday next before Advent.*

Saint ANDREW's Day.

The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith give up ourſelves obediently to fulfil thy holy commandments,

commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. x. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach except they be ſent? As it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things? But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel. *St* Matth. iv. 18.

JEſus, walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers.) And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

Saint THOMAS the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the Faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's reſurrection; Grant us ſo perfectly, and without all doubt, to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, thro' the ſame Jeſus Chriſt, to whom, with thee and the Holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The Epiſtle. Epheſ. ii. 19.

NOw therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building,

fitly

fitly framed together, groweth unto an holy temple in the Lord: in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. St John xx. 24.

THomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

The Converſion of Saint PAUL.

The Collect.

O God, who through the preaching of the bleſſed apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world, Grant, we beſeech thee, that we, having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts ix. 1.

AND Saul, yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he, trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyes were opened he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord

Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul of Tarſus: for behold, he prayeth, and hath ſeen in a viſion a man named Ananias coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy name. But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my names ſake. And Ananias went his way, and entered into the houſe: and, putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel. *St* Matth. xix. 27.

PEter anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee, what ſhall we have therefor? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Names ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of CHRIST in the Temple, commonly called the Purification of St MARY the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Mal. iii. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek ſhall ſuddenly come to his temple; even the Meſſenger of the Covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and

who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſoap. And he ſhall ſit as a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel. *St.* Luke ii. 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord,) and to offer a ſacrifice, according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word: for mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this Child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt; (yea, a ſword ſhall pierce thro' thy own ſoul alſo,) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity; and ſhe was a widow of about fourſcore and four years, which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And, when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the Child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint MATTHIAS's Day.

The Collect.

O Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church, being always preſerved from falſe Apoſtles, may be ordered and guided by faithfu

faithful and true paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts i. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty,) Men and brethren, this ſcripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpoke before concerning Judas, who was guide to them that took Jeſus: for he was numbered with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity, and falling head-long, he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſirnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apoſtles.

The Goſpel. St. Matth. xi. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and he to whomſoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

The Annunciation of the Bleſſed Virgin MARY.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his Reſurrection, thro' the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſaiah vii. 10.

MOreover, the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God; aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye

weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name IMMANUEL. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. *St.* Luke i. 26.

AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, how ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren. For with God nothing ſhall be impoſſible. And Mary ſaid, Behold the hand-maid of the Lord: be it unto me according to thy word. And the angel departed from her.

Saint MARK's Day.

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that, being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 7.

UNto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men, and cunning craftineſs

craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: from whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

The Goſpel. *St.* John xv. 1.

I Am the true vine, and my Father is the huſband-man. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are all clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint PHILIP and Saint JAMES's Day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy ſon Jeſus Chriſt to be the way, the truth, and the life, that, following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. *St* James i. 1.

JAmes, a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſh-

eth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. St. John xiv. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Fathers houſe are many manſions; if it were not ſo, I would I have told you: I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am there ye may be alſo. And whither I go ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long with you, and yet haſt thou not known me, Philip? He that hath ſeen me hath ſeen the Father: and how ſayeſt thou then, ſhew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf; but the Father that dwelleth in me he doth the works. Believe me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do it.

Saint BARNABAS the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xi. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him into Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus,

bus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. *St.* John xv. 12.

THis is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall aſk of the Father in my Name, he may give it you.

Saint JOHN Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſaiah xl. 1.

COmfort ye, comfort ye, my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain; O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd; he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Gospel. St Luke i. 57.

ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her, and they rejoiced with her. And it came to paſs that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his Father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that heard them laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord, to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the Child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint PETER's Day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtors, diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xii. 1.

ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And, becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions

teſtnions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains, and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord, and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. *St.* Matth. xvi. 13.

WHEN Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.

Saint JAMES the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we, forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xi. 27. &c.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.

Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And, becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. *St.* Matth. xx. 20.

THen came to him the mother of Zebedees children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaid unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him ye your miniſter: and whoſoever will be chief among you, let him be your ſervant: even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

Saint BARTHOLOMEW the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church, to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts v. 12.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people. (And they were all with one accord in Solomons porch. And of the reſt durſt no man join himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

The Goſpel. *St.* Luke xxii. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them: and they that exerciſe authority upon them are called Benefactors. But ye ſhall not be

ſo:

ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint MATTHEW the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. vi. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. But if our goſpel be hid, it is hid to them that are loſt: in whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus ſake. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. *St* Matth. ix. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance.

Saint MICHAEL and all Angels.

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

Saint LUKE the Evangeliſt.

For the Epiſtle. Rev. xii. 7.

THere was war in heaven: Michael and his Angels fought againſt the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. *St* Matth. xviii. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world, becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. Wherefore, if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint LUKE the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the ſoul; May it pleaſe thee, that by the wholeſome medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Tim. iv. 5.

WAtch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me

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a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: for Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtry. And Tychicus have I ſent to Epheſus. The cloak that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the Copperſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. *St* Luke x. 1.

THE Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place, whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways, behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint SIMON and Saint JUDE Apoſtles.

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of ſpirit by their Doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. *St* Jude 1.

JUde the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themſelves over

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to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. St John xv. 17.

THeſe things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the Lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloak for their ſin. He that hateth me hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All SAINTS Day.

The Collect.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle. Rev. vii. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of the tribe of Gad were ſealed twelve thouſand.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel. St Matth. v. 1.

JEſus ſeeing the multitudes went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoice, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The Order for the Adminiſtration of the LORD's SUPPER, or HOLY COMMUNION.

¶ *So many as intend to be partakers of the holy Communion ſhall ſignify their names to the Curate, at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil-liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate, having knowledge thereof, ſhall call him, and advertiſe him, that in any ways he preſume not to come to the Lord's Table, until he hath openly declared himſelf to have truly repented, and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, aſſoon as he conveniently may.*

¶ *The ſame Order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties, ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other Party will not be perſuaded to a godly unity, but remain ſtill in his frowardneſs and malice; the Miniſter in that caſe ought to admit the penitent Perſon to the holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending Perſon according to the Canon.*

¶ *The Table at the Communion-time, having a fair white linen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt, ſtanding at the north-ſide of the Table, ſhall ſay the Lord's Prayer, with the Collect following, the People kneeling.*

The COMMUNION.

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, turning to the People, rehearſe diſtinctly all the Ten Commandments; and the People, ſtill kneeling, ſhall, after every Commandment, aſk God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.*

Miniſter.

Miniſter.

GOd ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have none other gods but me.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt do no murder.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not commit adultery.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not ſteal.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People. Lord have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,*

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant *GEORGE* our King and Governor, that he (knowing whoſe miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour,

nour, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, thro' Jeſus Chriſt our Lord, who with thee, and the Holy Ghoſt, liveth and reigneth ever one God, world without end. Amen.

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *GEORGE* thy ſervant, our King and Governor, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs. Grant this, O merciful Father, for thy dear Son's ſake Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall be ſaid the Collect of the Day. And immediately after the Collect the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle (*or,* The portion of Scripture appointed for the Epiſtle) is written in the—Chapter of—beginning at the—Verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he read the Goſpel (the people all ſtanding up) ſaying,* The holy Goſpel is written in the—Chapter of—beginning at the—Verſe. *And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the People ſtill ſtanding as before.*

I Believe in one God the Father Almighty, Maker of Heaven and earth, and of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for us men, and for our ſalvation, came down from Heaven, and was incarnate by the Holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, and the Third day he roſe again according to the Scriptures, and aſcended into Heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified, who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins. And I look for the Reſurrection of the dead, and the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the people what Holy-days, or Faſting-days are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of divine Service, but by the Miniſter; nor by him any thing but what is preſcribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then*

¶ *Then ſhall the Prieſt return to the Lord's Table, and begin the offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. *St Mat.* v. 16.

Lay not up for yourſelves treaſures upon earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for yourſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. St *Matth.* vi. 19. 20.

Whatſoever ye would that men ſhould do unto you; even ſo do unto them; for this is the law and the prophets. St *Matth.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. St *Matth.* vii. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore him fourfold. St *Luke* xix. 8.

Who goeth a warfare at any time of his own coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know that they who miniſter about holy things live of the ſacrifice? and they who wait at the altar are partakers with the altar? Even ſo hath the Lord alſo ordained that they who preach the Goſpel ſhould live of the Goſpel. 1 *Cor.* ix. 13. 14.

He that ſoweth little ſhall reap little: and he that ſoweth plenteouſly ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity: for God loveth a cheerful giver. 2 *Cor.* ix. 6. 7.

Let him that is taught in the word miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6. 7.

While we have time, let us do good unto all men, and eſpecially unto them that are of the houſhold of faith. *Gal.* vi. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6. 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his Name's ſake, who have miniſtred unto the ſaints, and yet do miniſter. *Heb.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Heb.* xiii. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 St *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſalm* xli. 1.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit Perſon appointed for that purpoſe, ſhall receive the Alms for the poor, and other Devotions of the People in a decent Baſon, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,*

Let us pray for the whole ſtate of Chriſt's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] to receive theſe our prayers which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord; and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant *GEORGE* our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Biſhops and Curates, that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments: and to all thy people give thy heavenly grace; and eſpecially to this Congregation here preſent, that with meek heart and due reverence they may hear and receive thy holy Word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

* *If there be no alms or oblations, then ſhall the words* [of accepting our alms and oblations] *be left out unſaid.*

¶ *When*

¶ *When the Miniſter giveth Warning for the Celebration of the holy Communion, (which he ſhall always do upon the Sunday, or ſome Holy-day immediately preceding) after the Sermon or homily ended, he ſhall read this exhortation following.*

DEarly beloved, on—day next, I purpoſe, thro' God's aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in remembrance of his meritorious croſs and paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy Myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo,) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table. The way and means thereto is: Firſt, To examine your lives and converſations by the rule of God's commandments; and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile yourſelves unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any others; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand; for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore, if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your ſins, or elſe come not to that holy Table; leſt, after the taking of that holy Sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his grief, that by the miniſtry of God's holy Word, he may receive the benefit of Abſolution, together with ghoſtly counſel and advice, to the quieting of his

his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former he ſhall uſe this Exhortation.*

DEarly beloved brethren, on— I intend, by God's grace, to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye, withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindered with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine Office I bid you in the Name of God, I call you in Chriſt's behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation; ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: which if ye ſhall neglect to do, conſider with yourſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof, we ſhall not ceaſe to make our humble Petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation,*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that bread, and drink of that cup. For as the benefit

nefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt and Chriſt in us; we are one with Chriſt, and Chriſt with us:) So is the danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy Myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour, Jeſus Chriſt thus dying for us, and the innumerable benefits which by his precious Blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. Amen.

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, thro' Jeſus Chriſt our Lord. Amen.

¶ *Then*

¶ *Then ſhall the Prieſt (or Biſhop being preſent) ſtand up, and turning himſelf to the people, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me all that travel and are heavy laden, and I will refreſh you. St *Mat.* xi. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. St *John* iii. 16.

Hear alſo what St *Paul* ſaith.

This is a true ſaying, and worthy of all men to be received, That Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* i. 15.

Hear alſo what St *John* ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 St *John*, ii. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſwer. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, * (Holy Father) Almighty, everlaſting God.

¶ *Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore, with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven Days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son, to be born as at this time for us, who, by the operation of the Holy Ghoſt, was made very man, of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore, with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven Days after.*

BUT chiefly we are bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord, for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore, with Angels, *&c.*

* *Theſe words* (Holy Father) *muſt be omitted on Trinity-Sunday.*

¶ *Upon*

¶ *Upon Aſcenſion-day, and ſeven Days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us: that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, with Angels, *&c.*

¶ *Upon Whitſunday, and ſix Days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and error into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore, *&c.*

¶ *Upon the feaſt of Trinity only.*

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore, with Angels, *&c.*

¶ *After each of which Prefaces ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the name of all them that ſhall receive the communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O

merciful Father, we moſt humbly beſeech thee, and grant that we, receiving theſe thy creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed Body and Blood: who in the ſame night that he was betrayed [a] took bread, and when he had given thanks [b], he brake it, and gave it to his diſciples, ſaying, Take, eat [c], this is my Body which is given for you, do this in remembrance of me. Likewiſe after Supper [d] he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this [e] is my Blood of the New Teſtament, which is ſhed for you and for many, for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. Amen.

¶ *Then ſhall the Miniſter firſt receive the communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner, (if any be preſent,) and after that to the People alſo in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one ſhall ſay,*

THE blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the Form before preſcribed: Beginning at* (Our Saviour Chriſt in the ſame night, *&c.) for the bleſſing of the Bread; and at* (Likewiſe after Supper, *&c.) for the bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After ſhall be ſaid, as followeth,*

O Lord and heavenly Father, we thy humble ſervants, entirely deſire thy fatherly goodneſs, merci-

[a] *Here the Prieſt is to take the Paten into his hands.*

[b] *And here to break the Bread.*

[c] *And here to lay his hand upon all the Bread.*

[d] *Here he is to take the cup into his hand.*

[e] *And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any wine to be conſecrated.*

mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and thro' faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ *Or this.*

ALmighty and everlaſting God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical Body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, thro' Jeſus Chriſt our Lord, to whom with thee, and the Holy Ghoſt, be all honour and glory, world without end. Amen.

¶ *Then ſhall be ſaid or ſung,*

GLORY be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord the only begotten Son Jeſus Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart with this bleſſing.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more;*

and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that, in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Son's Name; We beſeech thee mercifully to incline thine ears to us that have made our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſities, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer* (For the whole State of Chriſt's Church militant here in Earth), *together with one or more of theſe Collects laſt before rehearſed, concluding with the Bleſſing.*

¶ *And there ſhall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty Perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And*

¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of Diſſention and Superſtition, which any Perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt, and ſuch other of the Communicants as he ſhall then call unto him, ſhall, immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, That every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter, every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Eccleſiaſtical Duties, accuſtomably due, then and at that time to be paid.*

¶ *After the ~~Divine~~ Service ended, the money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit: Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

¶ *Whereas it is ordained in this office for the adminiſtration of the Lord's Supper, that the Communicants ſhould receive the ſame kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgement of the benefits of Chriſt therein given to all worthy receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue;) yet, leſt the ſame kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; it is hereby declared, that thereby no Adoration is intended or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal preſence of Chriſt's natural Fleſh and Blood. For the Sacramental Bread and Wine remain ſtill in their very natural Subſtances, and therefore may not be adored; (for that were idolatry to be abhorred of all faithful Chriſtians:) and the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſt's natural Body, to be at one time in more places than one.*

The Miniſtration of Public BAPTISM of Infants to be uſed in the Church.

¶ *The People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtered but upon Sundays, and other Holy-days, when the moſt number of People come together; as well for that the Congregation there preſent may teſtify the receiving of them that be newly baptized into the number of Chriſt's Church: as alſo becauſe, in the Baptiſm of Infants, every man preſent may be put in remembrance of his own Profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtered in the vulgar tongue. Neverthelefs (if neceſſity ſo require) Children may be baptized upon any other day.*

¶ *And note, That there ſhall be for every Male-child to be baptized, two Godfathers and one Godmother: and for every Female one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents ſhall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font, (which is then to be filled with pure Water,) and ſtanding there, ſhall ſay,*

Hath this Child been already baptized or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEARLY beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born a-new of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have, that *he* may be baptized with Water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify water to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* waſh *him,* and ſanctify *him* with the Holy Ghoſt, that *he,* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *he* may come to the land of everlaſting life: there to reign with thee,

thee, world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, aſk, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. Amen.

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay*, Hear the words of the Goſpel written by Saint *Mark*, in the 10th Chapter, at the 13th Verſe.

THEY brought young children to Chriſt that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*, that he will embrace *him* with the arms of his mercy: that he will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEarly beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Je-

ſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the Holy Ghoſt, to give *him* the kingdom of heaven and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore, after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part promiſe by you that are *his* Sureties, (until *he* come of age to take it upon *himſelf*,) that he will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son, our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Miniſter.

WILT thou be baptized in this faith?

Anſwer. That is my deſire.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *this Child* may be ſo buried, that the new man may be raiſed up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world and the fleſh. Amen.

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. Amen.

ALmighty, everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy Congregation;

gregation; ſanctify this Water to the myſtical waſhing away of ſin: and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the Child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they ſhall certify him that the Child may well endure it) he ſhall dip it in the Water diſcreetly and warily, ſaying,*

NI Baptize thee, In the Name N. of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *But if they certify that the Child is weak, it ſhall ſuffice to pour Water upon it, ſaying the foreſaid Words.*

NI Baptize thee, In the Name N. of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then the Prieſt ſhall ſay,*

WE receive this Child into the Congregation of Chriſt's flock *, and do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. *Amen.*

¶ *Then the Prieſt ſhall ſay,*

SEeing now, dearly beloved brethren, that *this Child* is regenerate and grafted into the Body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this Child* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin, and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection, ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting Kingdom, through Chriſt our Lord. *Amen.*

¶ *Then, all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this Exhortation following.*

FOraſmuch as *this Child* hath promiſed by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſ-

* *Here the Prieſt ſhall make a croſs upon the Child's forehead.*

ſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a Chriſtian life; remembering always that Baptiſm doth repreſent unto us our Profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us, ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *Then ſhall he add, and ſay,*

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

¶ *It is certain by God's Word, that the Children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.*

¶ *To take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm, the true Explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the* xxxth *Canon firſt publiſhed in the year* MDCIV.

The Miniſtration of Private BAPTISM of Children in Houſes.

¶ *The Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their Children longer than the firſt or ſecond Sunday next after their birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that, without like great cauſe and neceſſity, they procure not their Children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtered on this faſhion.*

¶ *Firſt, let the Miniſter of the Pariſh, (or in his abſence, any other lawful Miniſter that can be procured,) with them that are preſent, call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Public Baptiſm, as the time and preſent exigence will ſuffer. And then, the Child being named by ſome one that is preſent, the Miniſter ſhall pour Water upon it, ſaying theſe words;*

NI Baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then, all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into

into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made *partaker* of the death of thy Son, ſo *he* may be alſo of his reſurrection: and that finally, with the reſidue of thy Saints, *he* may inherit thine everlaſting Kingdom, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

¶ *And let them not doubt but that the Child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the Child, which is after this ſort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that, if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus.*

I Certify you, that according to the due and preſcribed Order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes, I baptized this Child.

¶ *But if the Child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the Child was born or chriſtened, ſhall examine and try whether the Child be lawfully baptized, or no. In which caſe, if thoſe that bring any Child to the Church, do anſwer that the ſame Child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this Child baptized?

Who was preſent when this Child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Miniſter ſhall find by the anſwers of ſuch as bring the Child, that all things were done as they ought to be; then ſhall not he chriſten the Child again, but ſhall receive him as one of the flock of true Chriſtian People, ſaying thus,*

I Certify you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel. *St* Mark x. 13.

THEY brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children

to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent Infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promiſed in his holy Word) will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting Kingdom. Wherefore we being thus perſuaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this Infant, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

OUR Father, which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; but deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, We give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to this Infant, that *he* being born again, and being made an heir of everlaſting ſalvation, thro' our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then ſhall the Prieſt demand the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOſt thou in the name of this Child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer. I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

¶ *Then*

¶ *Then the Prieſt ſhall ſay,*

WE receive this Child into the Congregation of Chriſt's flock *, and do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this Child* is by Baptiſm regenerate and grafted into the Body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly abolith the whole body of ſin, and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting Kingdom, thro' Jeſus Chriſt our Lord. Amen.

* *Here the Prieſt ſhall make a croſs upon the Child's forehead.*

¶ *Then, all ſtanding up, the Miniſter ſhall make this exhortation to the Godfathers and Godmothers.*

FOraſmuch as *this Child hath* promiſed by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear ſermons, and chiefly ye ſhall provide that *he* may learn the Creed, The Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a Chriſtian life; remembering always, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and be made like unto him; that as he died, and roſe again for us, ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſt's queſtions, as that it cannot appear that the Child was baptized with water, In the Name of the Father, and of the Son, and of the Holy Ghoſt (which are eſſential parts of Baptiſm), then let the Prieſt baptize it in the Form before appointed for Publick Baptiſm*

tiſm of Infants; ſaving that at the Dipping of the Child in the Font, he ſhall uſe this Form of Words:

IF thou art not already baptized, N. I Baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

The Miniſtration of BAPTISM to ſuch as are of riper Years, and able to anſwer for themſelves.

¶ *When any ſuch Perſons as are of riper Years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet Perſons; that ſo due care may be taken for their Examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with Prayers and Faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the People being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall aſk, whether any of the Perſons here preſented be baptized or no? If they ſhall anſwer,* No; *Then ſhall the Prieſt ſay thus:*

DEARLY beloved, foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe Perſons* that which by nature *they* cannot have, that *they* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

(¶ *And here all the Congregation ſhall kneel.*)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah, and his family in the Ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael, thy people, through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify the element of water to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them*, and ſanctify *them* with the Holy Ghoſt, that *they*, being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful thro' hope, and rooted in charity, may ſo paſs the waves of this troubleſome

bleſome world, that finally *they* may come to the land of everlaſting life, there to reign with thee, world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they*, coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, aſk and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock: that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. Amen.

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay*, Hear the words of the Goſpel, written by St *John*, in the third Chapter, beginning at the firſt Verſe.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered, and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou hearеſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the ſpirit.

¶ *After which he ſhall ſay this Exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe, immediately before his aſcenſion unto heaven (as we read in the laſt Chapter of Saint Mark's Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned: which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him, and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent, and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: For the promiſe is to you and your children, and to all that are far off, even as many as the Lord our God ſhall call. And

with

tiſm of Infants; ſaving that at the Dipping of the Child in the Font, he ſhall uſe this Form of Words:

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Let us pray.

(¶ *And here all the Congregation ſhall kneel.*)

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bleſome world, that finally *they* may come to the land of everlaſting life, there to reign with thee, world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they*, coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, aſk and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock: that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. Amen.

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay*, Hear the words of the Goſpel, written by St *John*, in the third Chapter, beginning at the firſt Verſe.

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¶ *After which he ſhall ſay this Exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe, immediately before his aſcenſion unto heaven (as we read in the laſt Chapter of Saint Mark's Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned: which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him, and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent, and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: For the promiſe is to you and your children, and to all that are far off, even as many as the Lord our God ſhall call. And with

with many other words exhorted he them, ſaying, Save yourſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the Holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt, let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then the Prieſt ſhall ſpeak to the Perſons to be baptiſed, on this wiſe:*

WEll-beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you, and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy Word, to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore, after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole Congregation, that *ye* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of each of the Perſons to be baptized, ſeverally, theſe Queſtions following.*

Queſtion.

DOſt thou renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer. I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith?

Anſwer. That is my deſire.

Queſtion.

WIlt thou then obediently keep God's holy will and Commandments, and walk in the ſame all the days of thy life?

Anſwer. I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *theſe Perſons* may be ſo buried, that the new man may be raiſed up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. Amen.

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. Amen.

ALmighty, everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of this Congregation; ſanctify this Water to the myſtical waſhing away of ſin; and grant that *the Perſons* now to be baptized therein may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt take each perſon to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall aſk the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this perſon into the Congregation of Chriſt's flock *, and do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe Perſons are* regenerate and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

* *Here the Prieſt ſhall make a Croſs upon the Perſon's forehead.*

¶ *Then*

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¶ *Then ſhall be ſaid the Lord's Prayer, all kneeling.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; but deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe Perſons*, that being now born again, and made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, *they* may continue *thy ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then, all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe Perſons* have promiſed in your preſence, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind, what a ſolemn vow, promiſe and profeſſion *they have* now made before this Congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in God's holy Word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

(¶ *And then ſpeaking to the new baptized Perſons, he ſhall proceed, and ſay,*)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light, by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembering always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized die from ſin, and riſe again into righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient that every Perſon thus baptized ſhould be confirmed by the Biſhop, ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any Perſons not baptized in their Infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the office for Public Baptiſm of Infants, or (in caſe of extreme danger) the office for Private Baptiſm, only changing the word* (Infant) *for* (Child *or* Perſon) *as occaſion requireth.*

A CATECHISM; that is to ſay, An Inſtruction to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop.

Queſtion.

WHAT is your Name?

Anſw. N. or M.

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an inheritor of the kingdom of Heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my name: Firſt, That I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian faith. And thirdly, That I ſhould keep God's holy will and commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe, and to do, as they have promiſed for thee?

Anſw. Yes verily; and by God's help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end.

Catechiſt. Rehearſe the Articles of thy belief.

Anſw. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son, our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He deſcended into hell; The third day he roſe again from the dead; He aſcended into Heaven, And ſitteth at the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſt. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments. Tell me how many there be?

Anſw. Ten.

Queſt. Which be they?

Anſw. THE ſame which God ſpake in the twentieth Chapter of *Exodus*, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other gods but Me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath,

neath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: my duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word; and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour, is to love him as myſelf, and to do to all men as I would they ſhould do unto me. To love, honour, and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors and maſters. To order myſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying, and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this, that thou art not able to do theſe things of thyſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou

thou canſt ſay the Lord's Prayer?

Anſw. OUR Father, which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do; And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, thro' our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. HOW many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only as generally neceſſary to ſalvation; that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament?*

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Anſw. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form of Baptiſm.

Anſw. Water; wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace?

Queſt. What is required of perſons to be baptiſed?

Anſw. Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſt. Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their Sureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lord's Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part or ſign of the Lord's Supper?

Anſw. Bread and wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The Body and Blood of Chriſt, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Queſt. What

Queſt. What are the benefits whereof we are partakers thereby?

Anſ. The ſtrengthening and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lord's Supper?

Anſ. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in God's mercy thro' Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the Second Leſſon at Evening Prayer, openly in the Church, inſtruct and examine ſo many Children of his Pariſh, ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their Children, Servants and Apprentices, (which have not learned their Catechiſm,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent age, and can ſay in their mother tongue the Creed, the Lord's Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

The Order of CONFIRMATION, or of laying on of Hands upon thoſe that are Baptized, and come to Years of Diſcretion.

¶ *Upon the day appointed, all that are to be then Confirmed, being placed, and ſtanding in order before the Biſhop, he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions as in the ſhort Catechiſm are contained; Which order is very convenient to be obſerved, to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves, with their own mouth and conſent, openly before the Church, ratify and confirm the ſame; and alſo promiſe, That by the grace of God they

they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here, in the preſence of God, and of this Congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging yourſelves bound to believe and to do all thoſe things which your Godfathers and your Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer.* I do.

The Biſhop.

OUR help is in the Name of the Lord;

Anſw. Who hath made heaven and earth.

Biſhop. Bleſſed be the Name of the Lord,

Anſw. Henceforth world without end.

Biſhop. Lord, hear our prayers.

Anſw. And let our cry come unto thee.

Biſhop. Let us pray.

ALmighty and everlaſting God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. Amen.

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child (or *this thy ſervant*) with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you.

Anſ. And with thy Spirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do theſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certify them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, thro' our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt, liveth and reigneth, ever one God, world without end. Amen.

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and

and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that thro' thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, thro' our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THE bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be Confirmed, or be ready and deſirous to be Confirmed.*

The Form of Solemnization of MATRIMONY.

¶ *Firſt, the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory: the Curate ſaying after the accuſtomed manner,*

I Publiſh the Banns of Marriage between *M.* of—and *N.* of—If any of you know cauſe or juſt impediment, why theſe two Perſons ſhould not be joined together in holy Matrimony, ye are to declare it. This is the firſt *(ſecond or third)* time of aſking.

¶ *And if the Perſons that are to be married dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked, from the Curate of the other Pariſh.*

¶ *At the day and time appointed for ſolemnization of Matrimony, the Perſons to be married ſhall come into the Body of the Church with their friends and neighbours: And there ſtanding together, the Man on the right hand, and the Woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony, which is an honourable eſtate inſtituted of God in the time of man's innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee: and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfy men's carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which Matrimony was ordained.

Firſt, it was ordained for the procreation of Children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency might marry, and keep themſelves undefiled members of Chriſt's body.

Thirdly, it was ordained for the mutual ſociety, help, and comfort, that

that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking to the Persons that shall be married, he shall say,*

I Require and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by God's law, or the law of this Realm, and will be bound, and sufficient sureties with him, to the Parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the Solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

M. WIlt thou have this Woman to thy wedded Wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live.

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

N. WIlt thou have this Man to thy wedded Husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the Woman at her father's or friends hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*

I *M.* take thee *N.* to my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister;*

I *N.* take thee *M.* to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love,

cheriſh, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands: and the Man ſhall give unto the Woman a Ring, laying the ſame upon the Book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt, taking the Ring, ſhall deliver it unto the Man, to put it upon the fourth finger of the Womans left hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WIth this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, Creator and Preſerver of all mankind, Giver of all ſpiritual grace, the Author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this Man and this Woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe Perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FOraſmuch as *M.* and *N.* have conſented together in holy Wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this bleſſing.*

GOd the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you; the Lord mercifully with his favour look upon you; and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerk going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſalm cxxviii.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as a fruitful vine: upon the walls of thy houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Deus Miſereatur. Pſalm lxvii.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the Man and the Woman kneeling before the Lord's Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

Anſw. Chriſt have mercy upon us.

Miniſt. Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from Evil. Amen.

Miniſt. O Lord, ſave thy ſervant, and thy handmaid;

Anſw. Who put their truſt in thee.

Miniſt. O Lord, ſend them help from thy holy place;

Anſw. And evermore defend them.

Miniſt. Be unto them a tower of ſtrength,

Anſw. From the face of their enemy.

Miniſt. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts; that whatſoever in thy holy word they ſhall profitably learn, they may indeed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort: ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants; that they, obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

¶ *This Prayer next following ſhall be omitted, where the Woman is paſt Child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in the procreation of children, and alſo live together

ſo long in godly love and honeſty, that they may ſee their children Chriſtianly and virtuouſly brought up to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing; who alſo (after other things ſet in order) didſt appoint that out of Man (created after thine own image and ſimilitude) Woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent Myſtery, that in it is ſignified and repreſented the ſpiritual Marriage and Unity betwixt Chriſt and his Church; look mercifully upon theſe thy ſervants, that both this Man may love his Wife according to thy Word, (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh;) and alſo that this Woman may be loving and amiable, faithful and obedient to her Huſband; and in all quietneſs, ſobriety, and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctify and join them together in Marriage; Pour upon you the riches of his grace, ſanctify and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the Duties of Man and Wife, the Miniſter ſhall read as followeth.*

ALL ye that are married, or that intend to take the holy eſtate of Matrimony upon you, hear what the holy Scripture doth ſay, as touching the duty of Huſbands towards their Wives, and Wives towards their Huſbands.

Saint Paul in his Epiſtle to the Epheſians, the fifth Chapter, doth give this Commandment to all married men: Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water by the word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies; he that loveth his wife loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church; for we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular ſo love his wife even as himſelf. *Eph.* v. 25.

Likewiſe the ſame Saint Paul, writting to the Coloſſians, ſpeaketh thus to all men that are married: Huſbands, love your wives, and be not bitter againſt them. *Coloſſ.* iii. 19.

Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that

that are married: Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 St. *Peter* iii. 7.

Hitherto ye have heard the duty of the Husband toward the Wife. Now likewiſe, ye Wives, hear and learn your duties toward your Husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul, in the afore-named Epiſtle to the Epheſians, teacheth you this; Wives, ſubmit yourſelves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her husband. *Eph.* v. 22.

And his Epiſtle to the Coloſſians, Saint Paul giveth you this ſhort leſſon: Wives, ſubmit yourſelves unto your own husbands, as it is fit in the Lord. *Coloſſ.* iii. 18.

Saint Peter alſo doth inſtruct you very well, thus ſaying, Ye wives, be in ſubjection to your own husbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives; while they behold your chaſte converſation coupled with fear. Whoſe adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement. 1 St. *Peter* iii. 1.

¶ *It is convenient that the new-married Perſons ſhould receive the holy Communion at the time of their Marriage, or at the firſt opportunity after their Marriage.*

The Order for the Viſitation of the SICK.

¶ *When any Perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who, coming into the ſick Perſon's houſe, ſhall ſay,*

PEACE be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick Man's preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood; and be not angry with us for ever.

Anſw. Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name: Thy kingdom come; Thy will be done

done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Miniſt. O Lord, ſave thy ſervant;

Anſw. Which putteth *his* truſt in thee.

Miniſt. Send *him* help from thy holy place;

Anſw. And evermore mightily defend *him.*

Miniſt. Let the enemy have no advantage of *him;*

Anſw. Nor the wicked approach to hurt *him.*

Miniſt. Be unto *him,* O Lord, a ſtrong tower,

Anſw. From the face of *his* enemy.

Miniſt. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit, and relieve this thy ſervant; Look upon *him* with the eyes of thy mercy; give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. Amen.

HEar us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with ſickneſs. Sanctify, we beſeech thee, this thy fatherly correction to *him;* that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance: That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe give *him* grace ſo to take thy viſitation, that, after this painful life ended, *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Miniſter exhort the ſick Perſon after this Form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting yourſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſick, then the Curate may end his exhortation in this place, or elſe proceed.*

TAke therefore in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith in the twelfth chapter to the Hebrews) whom the Lord loveth he chaſteneth,

eth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure, but he for our profit; that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction, that we ſhould patiently, and with thankſgiving, bear our heavenly Fathers correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to chriſtian perſons than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to ſuffer here with Chriſt; and our door to enter into eternal life is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore, taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made unto God in your baptiſm. And foraſmuch as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine yourſelf and your eſtate, both toward God and man; ſo that accuſing and condemning yourſelf for your own faults, you may find mercy at our heavenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearful judgment. Therefore, I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus:*

DOſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord; And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again, at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting Life after death?

¶ *The ſick Perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all Perſons that have offended him: and if he hath offended any other, to aſk them forgiveneſs; and where*

he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better diſcharging of his Conſcience, and the quietneſs of his Executors. But men ſhould often be put in remembrance to take order for the ſettling of their temporal Eſtates whilſt they are in health.

¶ *Theſe words before rehearſed may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick Perſons as are of ability to be liberal to the poor.*

¶ *Here ſhall the ſick Perſon be moved to make a ſpecial Confeſſion of his ſins, if he feel his Conſcience troubled with any weighty matter. After which confeſſion the Prieſt ſhall abſolve him, (if he humbly and heartily deſire it,) after this ſort.*

OUR Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

O Moſt merciful God, who, according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe that truly repent, that thou remembereſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs, Renew in *him* (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſuage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins; but ſtrengthen *him* with thy bleſſed Spirit; and, when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm.*

In te, Domine, ſperavi. Pſalm lxxi.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Thro' thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb: my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul take their counſel together, ſaying: God hath forſaken him; perſecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded, and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God, and I will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am grey-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee!

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy Croſs and precious Blood haſt redeemed us; Save us, and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him; to whom all things in heaven, in earth, and under the earth, do bow and obey; be now and evermore thy defence, and make thee know and feel that there is none other name under heaven given to man, in whom, and through whom, thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNto Gods gracious mercy and protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a ſick Child.*

O Almighty God, and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this Child, now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation: Deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake: That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus enjoy perpetual reſt and felicity. Grant this, O Lord,

for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A Prayer for a ſick perſon, when there appeareth but ſmall hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and holy Spirit in the inner man, give *him* unfeigned repentance for all the errors of *his* life-paſt, and ſtedfaſt faith in thy Son Jeſus; that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet, foraſmuch as in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son our Lord and Saviour. *Amen.*

¶ *A Commendatory Prayer for a ſick perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is; and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt, thine only Son our Lord. *Amen.*

¶ *A Prayer for Perſons troubled in mind, or in conſcience.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts; we beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away

away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The Communion of the SICK.

¶ *Foraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the body and blood of our Saviour Chriſt, when it ſhall be publicly adminiſtered in the Church; that ſo doing, they may, in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him, (which ſhall be three, or two at the leaſt); and having a convenient place in the ſick man's houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle, and Goſpel, here following.*

The Collect.

ALmighty everliving God, Maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive: We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, (if it be thy gracious will;) and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. xii. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. *St.* John v. 24.

VERILY, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the form before preſcribed for the holy Communion, beginning at theſe words* (Ye that do truly repent, &c.)

for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A Prayer for a ſick perſon, when there appeareth but ſmall hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and holy Spirit in the inner man, give *him* unfeigned repentance for all the errors of *his* life-paſt, and ſtedfaſt faith in thy Son Jeſus; that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet, foraſmuch as in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son our Lord and Saviour. *Amen.*

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¶ *After which, the Prieſt ſhall proceed according to the form before preſcribed for the holy Communion, beginning at theſe words* (Ye that do truly repent, &c.)

At the Burial of the DEAD.

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick Perſon.*

¶ *But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſt's Body and Blood, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his blood for his redemption, earneſtly remembering the benefits he hath thereby, and giving him hearty thanks therefor; he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his ſoul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the ſick Perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the Form of the Viſitation at the Pſalm,* (In thee, O Lord, have I put my truſt,) *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or Neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.*

The Order for the Burial of the DEAD.

¶ *Here is to be noted, That the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſt and Clerks meeting the Corpſe at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, ſhall ſay or ſing,*

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth, and believeth in me, ſhall never die. St *John* xi. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

Dixi Cuſtodiam. Pſal. xxxix.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: whilſt the ungodly is in my ſight.

I held

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing the fire kindled: and at the laſt I ſpake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee: and a ſojourner, as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Domine, refugium. Pſal. xc.

LORD, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfy

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of St.* Paul *to the* Corinthians. 1 Corinth. xv. 20.

NOW is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſt's at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: for he hath put all things under his feet. But when he ſaith, All things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to-morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt is not quickened, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body as it hath pleaſed him; and to every ſeed his own body. All fleſh is not the ſame fleſh; but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead: it is ſown in corruption; it is raiſed in incorruption: it is ſown in diſhonour; it is raiſed in glory: it is ſown in weakneſs; it is raiſed in power: it is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a

living

living ſoul, the laſt Adam was made a quickening ſpirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the Corpſe is made ready to be laid into the Earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAN that is born of a woman hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower: he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then, while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung,*

I Heard a voice from heaven, ſaying unto me, Write; From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the ſpirit; for they reſt from their labours. *Rev.* xiv. 13.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom; that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry, as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth; and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

The Thankſgiving of Women after Child-birth, commonly called, *The Churching of Women.*

¶ *The Woman, at the uſual time after her delivery, ſhall come into the Church, decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: and then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

¶ *(Then ſhall the Prieſt ſay the* cxvi*th Pſalm,)*

Dilexi, quoniam.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

That

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs; and I called upon the name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are lyars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Or Pſalm* cxxvii.

Niſi Dominus.

EXCEPT the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchmen waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh from the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Miniſter. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Miniſter. Be thou to her a ſtrong tower,

Anſw. From the face of her enemy.

Miniſter. Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Almighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman

woman thy ſervant from the great pain and peril of Child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman, that cometh to give her thanks, muſt offer accuſtomed Offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A COMMINATION; or, Denouncing of God's anger and judgments againſt ſinners; with certain Prayers to be uſed on the firſt day of LENT, and at other times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall, in the Reading-Pew or Pulpit, ſay,*

BRETHREN, in the primitive Church there was a godly diſcipline, that, at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others, admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof, (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed,) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, *Amen:* To the intent, that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance; and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten image, to worſhip it. *Deut.* xxvii. 15.

¶ *And the people ſhall anſwer and ſay,* Amen.

Miniſt. Curſed is he that curſeth his father or mother. *Ver.* 16.

Anſw. Amen.

Miniſt. Curſed is he that removeth his neighbour's land-mark. *Ver.* 17.

Anſw. Amen.

Miniſt. Curſed is he that maketh the blind to go out of his way. *Ver.* 18.

Anſw. Amen.

Miniſt. Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow. *Ver.* 19.

Anſw. Amen.

Miniſt. Curſed is he that ſmiteth his neighbour ſecretly. *Ver.* 24.

Anſw. Amen.

Miniſt. Curſed is he that lieth with his neighbour's wife. *Lev.* xx. 10.

Anſw. Amen.

Miniſt.

Minist. Curſed is he that taketh reward to ſlay the innocent. *Deut.* xxvii. 25.

Anſw. Amen.

Minist. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* xvii. 5.

Anſw. Amen.

Minist. Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. St *Matth.* xxv. 41. 1 *Cor.* vi. 9. 10.

Anſw. Amen.

Miniſter.

NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, ſo that every tree that bringeth not forth good fruit is hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God. He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves; which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock, when the door ſhall be ſhut; and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgment which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go, ye curſed, into the fire everlaſting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and a true heart we return unto him. For

though

though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done: make you new hearts, and a new ſpirit: wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

Miſerere mei, Deus. Pſalm li.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

Waſh me thoroughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs; that the bones which thou haſt broken may rejoice.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God

of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt not ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and a contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, *&c.*

Anſw. As it was in the beginning, *&c.*

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Miniſt. O Lord, ſave thy ſervants;

Anſw. That put their truſt in thee.

Miniſt. Send unto them help from above;

Anſw. And evermore mightily defend them.

Miniſt. Help us, O God our Saviour;

Anſw. And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Names ſake.

Miniſt. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

OMoſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſay this that followeth after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when

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when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them; and let not thine heritage be brought to confuſion. Hear us O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone ſhall ſay,*

THE Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE

THE PSALTER,

OR

PSALMS OF DAVID,

Pointed as they are to be ſung or ſaid in CHURCHES.

MORNING PRAYER.

PSALM I.

Beatus vir, qui non abiit.

BLESSED is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful;

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look, whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

PSALM II.

Quare fremuerunt gentes?

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little;) blessed are all they that put their trust in him.

PSALM III.

Domine, quid multiplicati?

LORD, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

PSALM IV.

Cum invocarem.

HEar me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the ligl of thy countenance upon us.

8 Thou hast put gladness in n heart: since the time that the corn, and wine, and oil increase

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

PSALM V.

Verba mea auribus.

PONDER my words, O Lord consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy; and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee.

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

EVENING PRAYER.

PSALM VI.

Domine, ne in furore.

O LORD, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

PSALM VII.

Domine, Deus meus.

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: (yea, I have delivered him that without any cauſe is mine enemy;)

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thyſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgment that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for

their ſakes therefore lift up thyſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors.

15 Behold, he travaileth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit: and is fallen himſelf into the deſtruction that he made for other.

17 For his travail ſhall come upon his own head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs: and I will praiſe the Name of the Lord moſt High.

PSALM VIII.

Domine, Dominus noſter.

O Lord our Governor, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field;

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governor: how excellent is thy Name in all the world!

MORNING PRAYER.

PSALM IX.

Confitebor tibi.

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgment unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord, which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death;

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned unto hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

PSALM X.

Ut quid, Domine?

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wileneſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous, whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down, and numbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he

hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto.

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

PSALM XI.

In Domino confido.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

EVENING PRAYER.

PSALM XII.

Salvum me fac.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things;

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak; who is Lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

The

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

PSALM XIII.

Uſque quo, Domine?

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoice at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

PSALM XIV.

Dixit inſipiens.

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no, not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed blood.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſel of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoice, and Iſrael ſhall be glad.

MORNING PRAYER.

PSALM XV.

Domine, quis habitabit?

LOrd who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doeth theſe things: ſhall never fall.

PSALM XVI.

Conſerva me, Domine.

PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in virtue.

4 But they that run after another god: ſhall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell: neither ſhalt thou ſuffer thine holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

PSALM XVII.

Exaudi, Domine.

HEar the right, O Lord, conſider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved, and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhalt find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens works that are done againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths: that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies

bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

EVENING PRAYER.

PSALM XVIII.

Diligam te, Domine.

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt; my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out of his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hailſtones and coals of fire.

13 The Lord alſo thundered out of heaven, and the Higheſt gave his thunder: hailſtones and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God as the wicked doeth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before

him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my footſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known: ſhall ſerve me.

45 Aſſoon as they hear of me, they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation;

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his King: and ſheweth loving kindneſs unto David his Anointed, and to his ſeed for evermore.

MORNING PRAYER.

PSALM XIX.

Cæli enarrant.

THE heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight.

15 O Lord: my ſtrength, and my redeemer.

PSALM XX.

Exaudiat te Dominus.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Grant thee thy hearts deſire: and fulfill all thy mind.

5 We will rejoice in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholeſome ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are riſen, and ſtand upright.

9 Save, Lord and hear us, O King of Heaven: when we call upon thee.

PSALM XXI.

Domine, in virtute tua.

THE King ſhall rejoice in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

4 He aſked life of thee, and thou gaveſt him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? Becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt, he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

EVENING PRAYER.

PSALM XXII.

Deus, Deus meus.

MY God, my God, look upon me; why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the outcaſt of the people.

7 All they that ſee me laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God that he would deliver him: let him deliver him if he will have him.

9 But thou art he that took me out of my mothers womb: thou waſt my hope when I hanged yet upon my mothers breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the counſel of the wicked layeth ſiege againſt me.

17 They

17 They pierced my hands and my feet; I may tell all my bones: they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be thou not far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnify him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat and be ſatisfied: they that ſeek after the Lord ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the Governor among the people.

29 All ſuch as be fat upon earth have eaten, and worſhipped.

30 All they that go down into the duſt ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs; unto a people that ſhall be born, whom the Lord hath made.

PSALM XXIII.

Dominus regit me.

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul; and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil; for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

MORNING PRAYER.

PSALM XXIV.

Domini eſt terra.

THE earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord, ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

PSALM XXV.

Ad te, Domine, levavi.

UNTO thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies; and thy loving kindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment; and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth; and ſuch as keep his covenant and his teſtimonies.

10 For thy Names ſake, O Lord; be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me; for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring me out of my troubles.

17 Look thou upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

PSALM XXVI.

Judica me, Domine.

BE thou my judge, O Lord, for I have walked innocently:

cently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty;

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

EVENING PRAYER.

PSALM XXVII.

Dominus illuminatio.

THE Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my fleſh: they ſtumbled, and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over unto the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

PSALM XXVIII.

Ad te, Domine.

UNto thee will I cry, O Lord, my ſtrength: think no ſcorn of me, leſt if thou make as tho' thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompence them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength and my ſhield; my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

PSALM XXIX.

Afferte Domino.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea: the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

MORNING PRAYER.

PSALM XXX.

Exaltabo te, Domine.

I Will magnify thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs unto joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

PSALM XXXI.

In te, Domine, ſperavi.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion; deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs; yea, my ſoul and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of my acquaintance were afraid of me, and they that did ſee me without conveyed themſelves from me.

14 I am

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs, which thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs, thou heardeſt the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his ſaints: for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put your truſt in the Lord.

EVENING PRAYER.

PSALM XXXII.

Beati quorum.

BLeſſed is he whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For when I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou mayeſt be found: but in the great waterfloods they ſhall not come nigh him.

8 Thou art a place to hide me in; thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

PSALM XXXIII.

Exultate, juſti.

REjoice in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together as it were upon an heap: and layeth up the deep as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy,

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help and our ſhield.

20 For our heart ſhall rejoice in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

PSALM XXXIV.

Benedicam Domino.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnify his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo,

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their trouble.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSALM XXXV.

Judica me, Domine.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares; and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who delivereſt the poor from him that is

too

too ſtrong for him: yea, the poor and him that is in miſery, from him that ſpoileth him?

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved myſelf as though it had been my friend or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: yea, the very abjects came together againſt me unawares, making mouths at me, and ceaſed not.

16 With the flatterers were buſy mockers: who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together that rejoice at my trouble: let them be clothed with rebuke and diſhonour that boaſt themſelves againſt me.

27 Let them be glad and rejoice that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

PSALM XXXVI.

Dixit injuſtus.

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgments are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt. How excellent is thy

thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

EVENING PRAYER.

PSALM XXXVII.

Noli æmulari.

FRet not thyſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy hearts deſire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thyſelf at him whoſe way doth proſper, againſt the man that doeth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thyſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth

payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God ſhall poſſeſs the land: and they that are curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I myſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, they ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

MORNING PRAYER.

PSALM XXXVIII.

Domine, ne in furore.

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burden, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loins are filled with a ſore

ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life laid ſnares for me: and they that went about to do me evil talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not; and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoiced greatly againſt me.

17 And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They alſo that reward evil for good are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

PSALM XXXIX.

Dixi, cuſtodiam.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea even from good words; but it was pain and grief to me.

4 My heart was hot within me: and while I was thus muſing the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even conſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling;

calling: hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

PSALM XL.

Expectans expectavi.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be more than I am able to expreſs.

8 Sacrifice and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin, haſt thou not required: then ſaid I, Lo, I come;

10 In the volume of the book it is written of me, that I ſhould fulfill thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs and thy truth always preſerve me.

15 For innumerable troubles are come about me; my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke that wiſh me evil.

18 Let them be deſolate and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee be joyful and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSALM XLI.

Beatus qui intelligit.

BLeſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſehood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

PSALM XLII.

Quemadmodum.

LIKE as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks, for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs in the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies

enemies, that trouble me, caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII.

Judica me, Deus.

GIve ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou ſo heavy, O my ſoul: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSALM XLIV.

Deus, auribus.

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old.

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.

5 Thou art my King, O God: ſend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that riſe up againſt us.

7 For I will not truſt in my bow: it is not my ſword that ſhall help me.

8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long: and will praiſe thy Name for ever.

10 But now thou art far off, and putteſt us to confuſion: and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our nieghbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.

16 My confuſion is daily before me: and the ſhame of my face hath covered me;

17 For the voice of the ſlanderer and blaſphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourſelves frowardly in thy covenant.

19 Our heart is not turned back: neither our ſteps gone out of thy way;

20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble.

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

PSALM XLV.

Eructavit cor meum.

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrh, aloes, and caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider: incline thine ear, forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle-work: the virgins that be her fellows ſhall bear

bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 Inſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

PSALM XLVI.

Deus noſter refugium.

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

PSALM XLVII.

Omnes gentes, plaudite.

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joined unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a ſhield.

PSALM XLVIII.

Magnus Dominus.

GReat is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth are gathered: and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts: in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: becauſe of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

PSALM XLIX.

Audite hæc, omnes.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh; this is the way of them.

13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed;

17 For

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

18 For while he lived he counted himſelf an happy man: and ſo long as thou doſt well unto thyſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

MORNING PRAYER.

PSALM L.

Deus deorum.

THE Lord, even the moſt mighty God, hath ſpoken: and called the world, from the riſing up of the ſun, unto the going down thereof.

2 Out of Sion God hath appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heaven ſhall declare his righteouſneſs: for God is judge himſelf.

7 Hear, O my people, and I will ſpeak: I myſelf will teſtify againſt thee, O Iſrael, for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he-goats out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bulls fleſh: and drink the blood of goats?

14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt.

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth;

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee?

18 When thou ſaweſt a thief, thou conſentedſt unto him: and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſatteſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine own mother's ſon.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly that I am even ſuch a one as thyſelf: but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me: and

to him that ordereth his converſation right, will I ſhew the ſalvation of God.

PSALM LI.

Miſerere mei, Deus.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from bloodguiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

PSALM LII.

Quid gloriaris?

WHY boaſteſt thou thy ſelf, thou tyrant: that thou canſt do miſchief?

2 Whereas the goodneſs of God: endureth yet daily.

3 Thy tongue imagineth wickedneſs: and with lies thou cutteſt like a ſharp razor.

4 Thou haſt loved unrighteouſneſs more than goodneſs: and to talk of lies more than righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.

8 Lo, this is the man that took not

not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

EVENING PRAYER.

PSALM LIII.

Dixit inſipiens.

THE fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſs: there is none that doeth good.

3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doeth good, no not one.

5 Are not they without underſtanding that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoice: and Iſrael ſhould be right glad.

PSALM LIV.

Deus in Nomine.

SAve me, O God, for thy Names ſake; and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that upho'd my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

PSALM LV.

Exaudi, Deus.

HEAR my prayer, O God: and hide not thyſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, Oh that I had wings like a dove: for then would I flee away and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could have borne it;

13 Neither was it mine adverſary that did magnify himſelf againſt me: for then peradventure I would have hid myſelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening and morning, and at noon-day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace, from the battle that was againſt me: for there were many with me.

20 Yea, even God that endureth for ever ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oil, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee; and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

MORNING PRAYER.

PSALM LVI.

Miſerere mei, Deus.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to ſwallow me up; for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs, though I am ſometimes afraid; yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine is to do me evil.

6 They hold altogether, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs; thou, O God, in thy

thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book.

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know, for God is on my ſide.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

PSALM LVII.

Miſerere mei, Deus.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be overpaſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

9 Awake up, my glory; awake, lute and harp: I myſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

PSALM LVIII.

Si vere utique.

ARE your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mother's womb: as ſoon as they are born they go aſtray, and ſpeak lies.

4 They are as venomous as the poiſon of a ſerpent; even like the deaf adder that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

EVENING PRAYER.

PSALM LIX.

Eripe me de inimicis.

DELIVER me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou, therefore, to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For the ſin of their mouth, and for the words of their lips, they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

PSALM LX.

Deus, repuliſti nos.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land, and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch

such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver.

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

PSALM LXI.

Exaudi, Deus.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

MORNING PRAYER.

PSALM LXII.

Nonne Deo.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man; ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul wait thou still upon God; for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

PSALM LXIII.

Deus, Deus meus.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better than the life itſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied, even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoice.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall rejoice in God, all they alſo that ſwear by him ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

PSALM LXIV.

Exaudi, Deus.

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers;

3 Who have whet their tougue like a ſword: and ſhoot out their arrows, even bitter words;

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief: and commune among themſelves how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them ſhall laugh them to ſcorn.

9 And all men that ſee it ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoice in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

EVENING PRAYER.

PSALM LXV.

Te decet hymnus.

THOU, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth ſhall be afraid of thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little vallies thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep: the vallies alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

PSALM LXVI.

Jubilate Deo.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: thro' the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the ſea unto dry land: ſo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laideſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

PSALM LXVII.

Deus miſereatur.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

MORNING PRAYER.

PSALM LXVIII.

Exſurgat Deus.

LET God ariſe, and let his enemies be ſcattered: let them alſo that hate him flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoice before God: let them alſo be merry and joyful.

4 O ſing unto God, and ſing praiſes unto his Name; magnify him that rideth upon the heavens: as it were upon an horſe; praiſe him in his Name JAH, and rejoice before him.

5 He is a father of the fatherleſs, and defendeth the cauſe of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity: but letteth the runnagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſs,

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcatter-

ed

ed kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſed him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſometimes from the deep of the ſea;

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red thro' the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou, my God and King, goeſt in the ſanctuary.

25 The ſingers go before, the miniſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counſel: the princes of Zabulon, and the princes of Naphthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us.

29 For thy temple's ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men, and multitude of the mighty, are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war.

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord,

33 Who ſitteth in the heavens over all from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

33 O God, wonderful art thou in thy holy places: even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

EVENING PRAYER.

PSALM LXIX.

Salvum me fac.

SAVE me, O God: for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the floods run over me.

3 I am

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe are more than the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeek thee be confounded thro' me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chaſtened myſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They that ſit in the gate ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and hear me.

19 Draw nigh unto my ſoul, and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat; and, when I was thirſty, they gave me vinegar to drink.

23 Let their table be made a ſnare to take themſelves withal: and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the Name of God

God with a ſong: and magnify it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better than a bullock that hath horns and hoofs.

33 The humble ſhall conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities of Judah: that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it: and they that love his Name ſhall dwell therein.

PSALM LXX.

Deus, in adjutorium.

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward and put to confuſion that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee be joyful and glad in thee: and let all ſuch as delight in thy ſalvation ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

PSALM LXXI.

In te, Domine, ſperavi.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded, and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high; and great things are they that thou haſt done; O God, who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

PSALM LXXII.

Deus Judicium.

GIve the king thy judgments, O God: and thy righteouſneſs unto the kings ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong-doer.

5 They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis and of the iſles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His Name ſhall endure for ever,

ever, his name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which only doth wondrous things;

19 And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

EVENING PRAYER.

PSALM LXXIII.

Quam bonus Iſrael!

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet were almoſt gone: my treadings had well nigh ſlipt.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemy: their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me.

16 Until I went into the ſanctuary of God: then underſtood I the end of theſe men;

17 Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18 Oh how ſuddenly do they conſume; periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So fooliſh was I, and ignorant: even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

26 For

26 For lo, they that forſake thee ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV.

Ut quid, Deus.

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation: whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift up thy feet that thou mayeſt utterly deſtroy every enemy: which hath done evil in thy ſanctuary.

5 Thine adverſaries roar in the midſt of thy congregations: and ſet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have ſet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more: no, not one is there among us that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name for ever?

12 Why withdraweſt thou thy hand; why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee increaſeth ever more and more.

MORNING PRAYER.

PSALM LXXV.

Confitebimur tibi.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

PSALM LXXVI.

Notus in Judea.

IN Jewry is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still.

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

PSALM LXXVII.

Voce mea ad Dominum.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness I will think upon God: when my heart is vexed I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever; and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity; but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God as our God?

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the deeps alſo were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withal.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

EVENING PRAYER.

PSALM LXXVIII.

Attendite, populo.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law: which he commanded our forefathers to teach their children;

6 That their poſterity might know it: and the children which were yet unborn:

7 To the intent, that when they came up: they might ſhew their children the ſame;

8 That they might put their truſt in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithleſs and ſtubborn generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God;

10 Like as the children of Ephraim: who, being harneſſed and carrying bows, turned themſelves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done:

and

and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them go through: he made the waters to ſtand on an heap.

15 In the day-time alſo he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying: ſhall God prepare a table in the wilderneſs?

21 He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withal: but can he give bread alſo, or provide fleſh for his people?

22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;

23 Becauſe they believed not in God: and put not their truſt in his help.

24 So he commanded the clouds above; and opened the doors of heaven.

25 He rained down manna alſo upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt-wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.

31 But, while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them; yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 Therefore their days did he conſume in vanity: and their years in trouble.

34 When he ſlew them they ſought him: and turned them early, and enquired after God.

35 And they remembered that God was their ſtrength: and that the high God was their Redeemer.

36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds: and deſtroyed them not.

39 Yea, many a time turned he his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs: and grieved him in the deſert.

42 They turned back and tempted

ed God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence;

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear; and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great

great with young ones, he took him: that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

MORNING PRAYER.

PSALM LXXIX.

Deus, venerunt.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jeruſalem an heap of ſtones.

2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the air: and the fleſh of thy Saints unto the beaſts of the land.

3 Their blood have they ſhed like water on every ſide of Jeruſalem: and there was no man to bury them.

4 We are become an open ſhame to our enemies: a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry: ſhall thy jealouſy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling-place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Names ſake.

10 Wherefore do the heathen ſay: Where is now their God?

11 O let the vengeance of thy ſervants blood that is ſhed: be openly ſhewed upon the heathen in our ſight.

12 O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy wherewith our neighbours have blaſphemed thee: reward thou them, O Lord, ſeven-fold into their boſom.

14 So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

PSALM LXXX.

Qui regis Iſrael.

HEAR, O thou ſhepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thyſelf alſo, thou that ſitteſt upon the Cherubims.

2 Before Ephraim, Benjamin, and Manaſſes: ſtir up thy ſtrength, and come, and help us.

3 Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out

of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt room for it: and, when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by pluck of her grapes?

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold and viſit this vine:

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thyſelf.

16 It is burnt with fire, and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

PSALM LXXXI.

Exultate Deo.

SIng ye merrily unto God our ſtrength: make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me.

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other God.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat-flour: and with honey out of the ſtony-rock ſhould I have ſatisfied thee.

EVENING PRAYER.

PSALM LXXXII.

Deus ſtetit.

GOD ſtandeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned, nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, ye are gods: and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

PSALM LXXXIII.

Deus, quis ſimilis?

HOld not thy tongue, O God, keep not ſtill ſilence: refrain not thyſelf, O God;

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens.

7 Gebal, and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon:

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana:

12 Who ſay, Let us take to ourſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh,

18 And they ſhall know that thou whoſe Name is Jehovah: art only the moſt Higheſt over all the earth.

PSALM LXXXIV.

Quam Dilecta!

OHow amiable are the dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found

her an houſe, and the ſwallow a neſt where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways;

6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thouſand.

11 I had rather be a door-keeper in the houſe of my God: than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he with-hold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

PSALM LXXXV.

Benedixiſti, Domine.

LOrd, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people: and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure; and turned thyſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour; and let thine anger ceaſe from us.

5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt not thou turn again and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhow loving kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

MORNING PRAYER.

PSALM LXXXVI.

Inclina, Domine.

BOW down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy

cy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou dost.

9 All nations whom thou hast made shall come, and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy unto me: give thy strength unto thy servant, and help the son of thy hand-maid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII.

Fundamenta ejus.

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee; thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her; and the most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh spring shall be in thee.

PSALM LXXXVIII.

Domine Deus.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trou-

ble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrors have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of thy ſight.

EVENING PRAYER.

PSALM LXXXIX.

Miſericordias Domini.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou eſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the gods: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoice in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoice in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For

18 For thou art the glory of their ſtrength: and in thy loving kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy one of Iſrael is our King.

20 Thou ſpakeſt ſome time in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oil have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſt born; higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever; and his throne as the days of heaven.

31 But if his children forſake my law: and walk not in my judgments;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon; and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine Anointed; and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges; and broken down his ſtrong holds.

40 All they that go by ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoice.

42 Thou haſt taken away the edge of his ſword, and giveſt him not the victory in the battle.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortened: and covered him with diſhonour.

45 Lord, how long wilt thou hide thyſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is? wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have, and

how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSALM XC.

Domine refugium.

LORD, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or even the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten, and tho' men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days: that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14 O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work: and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

PSALM XCI.

Qui habitat.

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſome peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet mine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall come upon me, and I will hear him: yea, I am with him in trouble; I will deliver him and bring him to honour.

16 With long life will I ſatisfy him: and ſhew him my ſalvation.

PSALM XCII.

Bonum eſt confiteri.

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt.

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoice in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking;

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

EVENING PRAYER.

PSALM XCIII.

Dominus regnavit.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

PSALM XCIV.

Deus ultionum.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thyſelf.

2 Ariſe, thou Judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee it: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law;

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgment: all ſuch as are true in heart ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

MORNING

MORNING PRAYER.

PSALM XCV.

Venite, exultemus.

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip, and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

PSALM XCVI.

Cantate Domino.

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoice before the Lord;

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

PSALM XCVII.

Dominus regnavit.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Juda were glad, becauſe of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

EVENING PRAYER.

PSALM XCVIII.

Cantate Domino.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

PSALM XCIX.

Dominus regnavit.

THe Lord is King, be the people never ſo impatient: he ſitteth between the cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgment; thou haſt prepared equity: thou haſt executed judgment and righteouſneſs in Jacob.

5 O mag-

5 O magnify the Lord our God: and fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnify the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

PSALM C.

Jubilate Deo.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

PSALM CI.

Miſericordiam & judicium.

MY ſong ſhall be of mercy and judgment: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomach: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSALM CII.

Domine, exaudi.

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke; and my bones are burnt up as it were a firebrand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſart.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe top.

8 Mine enemies revile me all the day long: and they that are mad upon me are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow; and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion: and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute: and deſpiſeth not their deſire;

18 This ſhall be written for thoſe that come after: and the people which ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of ſuch as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem;

22 When the people are gathered together: and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey: and ſhortened my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure; they all ſhall wax old as doth a garment.

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and my years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

PSALM CIII.

Benedic, anima mea.

PRAISE the Lord, O my ſoul: and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion

and

and mercy: long-ſuffering and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins; nor rewarded us according to our wickedneſs.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt, ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For aſſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon childrens children.

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excell in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

EVENING PRAYER.

PSALM CIV.

Benedic, anima mea.

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds, which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their neſts: and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild-goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all; the earth is full of thy riches;

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face they are troubled: when thou takeſt away their breath they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

MORNING PRAYER.

PSALM CV.

Confitemini Domino.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember

5 Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations.

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament.

11 Saying, unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond ſervant:

18 Whoſe feet they hurt in the ſtocks: the iron entered into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent, and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance.

22 That he might inform his princes after his will: and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and ſlew their fiſh.

30 Their lands brought forth frogs: yea, even in their kings chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſhoppers came, and caterpillars innumerable: and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land: even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He

38 He ſpread out a cloud to be a covering: and fire to give light in the night ſeaſon.

39 At their deſire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in the dry places.

41 For why? he remembered his holy promiſe: and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſs;

43 And gave them the lands of the heathen: and they took the labours of the people in poſſeſſion;

44 That they might keep his ſtatutes: and obſerve his laws.

EVENING PRAYER.

PSALM CVI.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe?

3 Bleſſed are they that alway keep judgment: and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou beareſt unto thy people: O viſit me with thy ſalvation;

5 That I may ſee the felicity of thy choſen: and rejoice in the gladneſs of thy people, and give thanks with thine inheritance.

6 We have ſinned with our fathers: we have done amiſs, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſs in remembrance: but were diſobedient at the ſea, even at the Red ſea.

8 Nevertheleſs, he helped them for his Names ſake: that he might make his power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand: and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and ſang praiſe unto him.

13 But within a while they forgat his works: and would not abide his counſel;

14 But luſt came upon them in the wilderneſs: and they tempted God in the deſert.

15 And he gave them their deſire: and ſent leanneſs withal into their ſoul.

16 They angered Moſes alſo in the tents: and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

17 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red ſea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phineas and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes:

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them:

35 But were mingled among the heathen; and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils:

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a-whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them; and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

MORNING PRAYER.

PSALM CVII.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the land, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

5 Hungry and thirſty: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men?

9 For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs; they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bands in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his words with gladneſs!

23 They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wit's end.

28 So when they cry unto the Lord

Lord in their trouble: he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in;

37 That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattle to decreaſe.

39 And again, when they are minished and brought low: through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery; and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoice: and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

EVENING PRAYER.

PSALM CVIII.

Paratum cor meum.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp: I myſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſeh is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my law-giver, Moab is my waſh-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great

great acts: and it is he that ſhall tread down our enemies.

PSALM CIX.

Deus laudum.

HOld not thy tongue, O God of my praiſe; for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part: but I gave myſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned, and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him: nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord: and let not the ſin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

13 And that, becauſe his mind was not to do good: but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him: he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing like as with a raiment: and it ſhall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name: for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven away as the graſhopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſs.

24 I became alſo a reproach unto them: they that looked upon me ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy.

26 And they ſhall know how that this is thy hand: and that thou, Lord, haſt done it.

27 Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy ſervant rejoice.

28 Let mine adverſaries be clothed

clothed with ſhame: and let them cover themſelves with their own confuſion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

MORNING PRAYER.

PSALM CX.

Dixit Dominus.

THE Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen; he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countries.

6 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

PSALM CXI.

Confitebor tibi.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

PSALM CXII.

Beatus vir.

BLeſſed is the man that feareth the Lord; he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth;

lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

PSALM CXIII.

Laudate, pueri.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the name of the Lord: from this time forth for evermore.

3 The Lords Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and liſteth the poor out of the mire;

7 That he may ſet him with the princes: even with the princes of the people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

EVENING PRAYER.

PSALM CXIV.

In exitu Iſrael.

WHEN Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people.

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that, and fled: Jordan was driven back.

4 The mountains ſkipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Who turned the hard rock into a ſtanding water: and the flint-ſtone into a ſpringing well.

PSALM CXV.

Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the works of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not,

not; feet have they, and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou, houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

MORNING PRAYER.

PSALM CXVI.

Dilexi quoniam.

I Am well pleaſed: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are lyars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSALM CXVII.

Laudate Dominum.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

PSALM CXVIII.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lord: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord will I deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord, who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

PSALM CXIX.

Beati immaculati.

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

3 For they who do no wickedneſs: walk in his ways.

4 Thou haſt charged: that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct: that I might keep thy ſtatutes!

6 So ſhall I not be confounded: while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I ſhall have learned the judgments of thy righteouſneſs.

8 I will keep thy ceremonies: O forſake me not utterly.

In quo corriget?

WHerewithal ſhall a young man cleanſe his way; even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy teſtimonies: as in all manner of riches.

7 I will talk of thy commandments: and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes: and I will not forget thy word.

Retribue ſervo tuo.

O DO well unto thy ſervant: that I may live and keep thy word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgments.

5 Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.

6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſellors.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: and thy judgments have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

MORNING PRAYER.

Legem pone.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

OThink upon thy ſervant as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembered thine everlaſting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance:

membrance: and turned my feet unto thy teſtimonies.

4 I made haſte and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me; than thouſands of gold and ſilver.

EVENING PRAYER.

Manus tuæ fecerunt me.

Thy hands have made me, and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

My ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſely; O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O LORD, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickened me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law; all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer than mine enemies: for they are ever with me.

3 I have more underſtanding than my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged: becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgments: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea, ſweeter than honey unto my mouth!

8 Through thy commandments I get underſtanding: Therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgments.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord: and teach me thy judgments.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O eſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt trodden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſors.

2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.

5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.

7 For I love thy commandments: above gold and precious ſtone.

8 Therefore hold I ſtraight all thy commandments: and all falſe ways I utterly abhor.

Mirabilia.

THy teſtimonies are wonderful: therefore doth my ſoul keep them.

2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumee me: becauſe mine enemies havd forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall, and of no reputation; yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

O Conſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lyes, I hate and abhor them: but thy law do I love.

4 Seven times a-day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O Let my ſoul live, and it ſhall praiſe thee: and thy judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

MORNING PRAYER.

PSALM CXX.

Ad Dominum.

WHen I was in trouble I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Woe

4 Woe is me that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar!

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace; but when I ſpeak unto them thereof: they make them ready to battle.

PSALM CXXI.

Levavi oculos.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

PSALM CXXII.

Lætatus ſum.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in itſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtify unto Iſrael, to give thanks unto the name of the Lord.

5 For there is the ſeat of judgment: even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

PSALM CXXIII.

Ad te levavi oculos meos.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

PSALM CXXIV.

Niſi quia Dominus.

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

PSALM CXXV.

Qui confidunt.

THey that put their truſt in the Lord ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers; but peace ſhall be upon Iſrael.

EVENING PRAYER.

PSALM CXXVI.

In convertendo.

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

PSALM CXXVII.

Niſi Dominus.

EXCEPT the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchmen waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

PSALM CXXVIII.

Beati omnes.

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe;

3 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

PSALM CXXIX.

Sæpe expugnaverunt.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay;

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves his boſom.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

PSALM CXXX.

De profundis.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

PSALM CXXXI.

Domine, non eſt.

LOrd, I am not high minded: I have no proud looks.

2 I do not exerciſe myſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

MORNING PRAYER.

PSALM CXXXII.

Memento, Domine.

LORD, remember David: and all his trouble.

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt;

5 Untill I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSALM CXXXIII.

Ecce, quam bonum.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity!

2 It is like precious ointment upon the head, that ran down upon the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

PSALM CXXXIV.

Ecce nunc.

BEhold now, praise the Lord: all ye servants of the Lord:

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

PSALM CXXXV.

Laudate Nomen.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself; and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Sehon king of the Amorites,

and

and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people; and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the works of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

EVENING PRAYER.

PSALM CXXXVI.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens; for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm; for his mercy endureth for ever.

13 Who divided the Red Sea in two parts: for his mercy endureth for ever;

14 And made Israel to go thro' the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red Sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when

we

we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSALM CXXXVII.

Super flumina.

BY the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land.

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

PSALM CXXXVIII.

Confitebor tibi.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness towards me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER.

PSALM CXXXIX.

Domine, probasti.

O LORD, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my

my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

12 For my reins are thine: thou haſt covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were faſhioned: when as yet there was none of them.

17 How clear are thy counſels unto me, O God: O how great is the ſum of them!

18 If I tell them, they are more in number than the ſand: when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye blood-thirſty men.

20 For they ſpeak unrighteouſly againſt thee; and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

PSALM CXL.

Eripe me, Domine.

DELIVER me, O Lord, from the evil man: and preſerve me from the wicked man;

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpened their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battle.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous

chievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

PSALM CXLI.

Domine, clamavi.

LORD, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

EVENING PRAYER.

PSALM CXLII.

Voce mea ad Dominum.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII.

Domine, exaudi.

HEar my prayer, O Lord, and consider my desire: hearken unto

unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me; and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe myſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Name's ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble;

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul; for I am thy ſervant.

MORNING PRAYER.

PSALM CXLIV.

Benedictus Dominus.

BLESSED be the Lord my ſtrength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him!

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning and tear them: ſhoot out thine arrows and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of

of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

PSALM CXLV.

Exaltabo te, Deus.

I Will magnify thee, O God, my King; and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful: long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

PSALM CXLVI.

Lauda, anima mea.

PRaiſe the Lord, O my ſoul; while I live will I praiſe the Lord: yea, as long as I have any being I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God;

5 Who made heaven and earth, the ſea, and all that therein is: who keepeth his promiſe for ever;

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers; he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

EVENING PRAYER.

PSALM CXLVII.

Laudate Dominum.

O Praiſe the Lord; for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men;

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wool: and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

PSALM CXLVIII.

Laudate Dominum.

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, Sun and Moon: praiſe him, all ye Stars and Light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and

and they were made: he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm fulfilling his word;

9 Mountains, and all hills: fruitful trees, and all cedars;

10 Beaſts, and all cattle: worms, and feathered fowls;

11 Kings of the earth, and all people: princes, and all judges of the world;

13 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people; all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

PSALM CXLIX.

Cantate Domino.

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory: let them rejoice in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

PSALM CL.

Laudate Dominum.

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

The End of the PSALMS.

Forms of PRAYER to be uſed at Sea.

¶ *The Morning and Evening Service, to be uſed daily at Sea, ſhall be the ſame which is appointed in the Book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in His Majeſty's Navy every Day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the Sea; who haſt compaſſed the waters with bounds until day and night come to an end; Be pleaſed to receive into thy almighty and moſt gracious protection the perſons of us thy ſervants, and the fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a ſafeguard unto our moſt gracious Sovereign Lord King *GEORGE*, and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our Iſland may in peace and quietneſs ſerve thee our God; and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and, with a thankful remembrance of thy mercies, to praiſe and glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Prayers to be uſed in Storms at Sea.*

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the Sea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: Save, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy word, and to obey thy commandments; but now we ſee how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

¶ *Or this.*

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds and the roaring ſea; that we, being delivered from this diſtreſs, may live to ſerve thee and to glorify thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

¶ *The Prayer to be ſaid before a Fight at Sea againſt any Enemy.*

O Moſt powerful and glorious Lord God, the Lord of hoſts, that

that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy Divine Majeſty in this our neceſſity, that thou wouldeſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, thro' Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle perſons, that cannot meet to join in Prayer with others, by reaſon of the fight or ſtorm.

General Prayers.

LORD, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God that haſt made and ruleſt all things; O deliver us for thy Names ſake.

Thou art the great God to be feared above all; O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THOU, O Lord, art juſt and powerful; O defend our cauſe againſt the face of the Enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee; O ſave us from the violence of the Enemy.

O Lord of hoſts, fight for us; that we may glorify thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the Enemy.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

Short Prayers in reſpect of a ſtorm.

THOU, O Lord, that ſtilleſt the raging of the ſea; hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm; hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the ſhip ſhall be called together, and make an humble Confeſſion of their ſins to God: in which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his Conſcience ſhall accuſe him: ſaying, as followeth.*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly

vouſly have committed, By thought, word, and deed, againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings: The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father: For thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt, if there be any in the ſhip, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THANKSGIVING after a Storm.

Pſalm lxvi. *Jubilate Deo.*

OBe joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found lyars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men!

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power, for ever; his eyes behold the people: and ſuch as will not believe ſhall not be able to exalt themſelves.

O praiſe our God, ye people; and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare: and laideſt trouble upon our loins.

Thou ſuffereſt men to ride over our heads; we went through fire and water, and thou broughteſt us into a wealthy place.

I will go into thine houſe with burnt-offerings; and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

I will offer unto thee fat burnt ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with mine heart: the Lord will not hear me.

But God hath heard me: and conſidered the voice of my prayer.

Praiſed be God, who hath not caſt out my prayer; nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Pſalm cvii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

Hungry and thirſty; their ſoul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word and healed them: and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man; and are at their wit's end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe; ſo that the waves thereof are ſtill.

Then

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren; for the wickedneſs of them that dwell therein.

Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in.

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattle to decreaſe.

And again, when they are miniſhed, and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil-intreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſeholds like a flock of ſheep.

The righteous will conſider this, and rejoice: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy: We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent ourſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer which we made before thee in our great diſtreſs; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended towards us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorify thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more o-

bedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

An Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious, and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at deaths door.

The waters of the ſea had well-nigh covered us: the proud waters had well-nigh gone over our ſoul.

The ſea roared: and the ſtormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble.

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth for the children of men!

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the Lord of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad thro' the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God; even the Lord God, who only doth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all, now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.*

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul:

ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the name of the Lord: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand: We bleſs and magnify thy great and glorious name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy as may engage us to a true thankfulneſs, ſuch as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, thro' Jeſus Chriſt our Lord: To whom with thee, and the Holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour, world without end. Amen.

2 *Cor.* xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. Amen.

At the Burial of their DEAD at Sea.

¶ *The Office in the Common Prayer Book may be uſed; only inſtead of theſe words* (We therefore commit his body to the Ground, Earth to Earth, &c.) *ſay,*

WE therefore commit his Body to the deep, to be turned into corruption, looking for the reſurrection of the Body, (when the ſea ſhall give up her dead), and the life of the world to come, thro' our Lord Jeſus Chriſt, who at his coming ſhall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

A Form of PRAYER with THANKSGIVING, to be uſed yearly upon the Fifth Day of NOVEMBER, for the happy Deliverance of King JAMES I. and the Three Eſtates of ENGLAND, from the moſt traiterous and bloody intended Maſſacre by GUN-POWDER: and alſo for the happy arrival of his Majeſty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

¶ *The Miniſter of every Pariſh ſhall give warning to his pariſhioners publicly in the Church, at Morning Prayer, the Sunday before, for the due obſervation of the ſaid day. And after Morning Prayer, or Preaching, upon the ſaid fifth day of* NOVEMBER, *ſhall read publicly, diſtinctly, and plainly, the Act of Parliament made in the third year of King* JAMES *the firſt, for the obſervation of it.*

¶ *The ſervice ſhall be the ſame with the uſual Office for Holy-days in all things: except where it is hereafter otherwiſe appointed.*

¶ *If this Day ſhall happen to be on Sunday, only the Collect proper for that Sunday ſhall be added to this office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs. *Pſal.* ciii. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *Ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes. *Ver.* 10.

¶ *Inſtead of* Venite, exultemus, *ſhall this Hymn following be uſed, one Verſe by the Prieſt, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* cvii. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſ.* cxxix. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. Ver. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſ.* xxxv. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal. lvii. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* cxlvii. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. Ver. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf. *Pſal.* lxxx. 17.

And ſo will not we go back from thee:

thee: O let us live, and we ſhall call upon thy Name. Ver. 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Pſalms*, lxiv, cxxiv, cxxv.

¶ *Proper Leſſons.*

The firſt, 2 Sam. xxii.

Te Deum.

The Second, Acts xxiii.

Jubilate.

¶ *In the ſuffrages after the Creed, theſe ſhall be inſerted, and uſed for the King.*

Prieſt. O Lord, ſave the King:

People. Who putteth his truſt in thee.

Prieſt. Send him help from thy holy place.

People. And evermore mightily defend him.

Prieſt. Let his enemies have no advantage againſt him.

People. Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miracles and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our gracious Sovereign King JAMES the Firſt, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of ENGLAND, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord. Amen.

ACcept alſo, moſt gracious God, of our unfeigned thanks for filling our hearts again with joy and gladneſs, after the time that thou hadſt afflicted us, and putting a new ſong into our mouths, by bringing his Majeſty King WILLIAM upon this Day, for the Deliverance of our Church and Nation from Popiſh Tyranny and Arbitrary Power. We adore the wiſdom and juſtice of thy providence, which ſo timely interpoſed in our extreme danger, and diſappointed all the deſigns of our enemies. We beſeech thee, give us ſuch a lively and laſting ſenſe of what thou didſt then, and haſt ſince that time done for us, that we may not grow ſecure and careleſs in our obedience, by preſuming upon thy great and undeſerved goodneſs: but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haſt in a marvellous manner preſerved to us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues, ſo flouriſh among us, that they may be the ſtability of our times, and make this Church a praiſe in the earth. All which we humbly beg for the ſake of our bleſſed Lord and Saviour. Amen.

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect* (We humbly beſeech thee, O Father, &c.) *ſhall this be ſaid which followeth.*

ALmighty God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterprize plotted and intended this day to have been executed againſt the King, and the whole ſtate of ENGLAND, for the ſubverſion of the Government and Religion eſtabliſhed among us; and didſt likewiſe upon this day wonderfully conduct thy ſervant King WILLIAM, and bring him ſafely into ENGLAND, to preſerve us from the attempts of our enemies to bereave us of our Religion and Laws: We moſt humbly praiſe and magnify thy moſt glorious name, for thy unſpeakable goodneſs towards us, expreſſed both in theſe acts of thy mercy. We confeſs it has been of thy mercy alone, that we are not conſumed; For our ſins have cried to heaven againſt us, and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities: nor given us over, as we deſerved, to be a prey to our enemies; but haſt in mercy delivered us from their malice, and preſerved us from death and deſtruction. Let the conſideration of this thy repeated goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruin. And increaſe in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayeſt ſtill continue thy favour with the light of thy Goſpel to us and our poſterity for evermore; and that for thy dear Son's ſake Jeſus Chriſt, our only Mediator and Advocate. *Amen.*

¶ *Inſtead of the Prayer* (In time of War and Tumults) *ſhall be uſed this Prayer following.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame: Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in blood: Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgment and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy Congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion-ſervice, inſtead of the Collect for the Day ſhall this which followeth be uſed.*

ETernal God, and our moſt mighty Protector, we thy unworthy ſervants do humbly preſent ourſelves before thy Majeſty, acknowledging thy power, wiſdom and goodneſs in preſerving the King, and the Three Eſtates of the Realm of *England* aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful

thankful for this, and for all other thy great mercies towards us: particularly for making this day again memorable, by a freſh inſtance of thy loving kindneſs towards us. We bleſs thee for giving his Majeſty King *William* a ſafe arrival here, and for making all oppoſition fall before him, till he became our King and Governor. We beſeech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all Treaſons and Conſpiracies; Preſerve him in thy faith, fear, and love; proſper his reign with long happineſs here on earth; and crown him with everlaſting glory hereafter, through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

The Epiſtle. Rom. xiii. 1.

LET every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. St Luke ix. 51.

AND it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? but he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy mens lives, but to ſave them. And they went to another village.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt rebellion.*

¶ *This ſentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. *St Mat.* vii. 12.

¶ *After the Prayer for the Church militant, this following Prayer is to be uſed.*

O God, whoſe Name is excellent in all the earth, and thy glory above the heavens; who, on this day, didſt miraculouſly preſerve our Church and State from the ſecret contrivance and helliſh malice of Popiſh Conſpira-

fors; and on this day alſo didſt begin to give a mighty Deliverance from the open tyranny and oppreſſion of the ſame cruel and blood-thirſty enemies: We bleſs and adore thy glorious Majeſty, as for the former, ſo for this thy late marvellous loving kindneſs to our Church and Nation, in the preſervation of our Religion and Liberties. And we humbly pray that the devout ſenſe of this thy repeated mercy, may renew and increaſe in us a ſpirit of love and thankfulneſs to thee its only Author; a ſpirit of peaceable ſubmiſſion and obedience to our gracious Sovereign Lord King *GEORGE*; and a ſpirit of fervent zeal for our holy Religion, which thou haſt ſo wonderfully reſcued, and eſtabliſhed a Bleſſing to us and our poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

A Form of PRAYER with FASTING, to be uſed yearly upon the 30th of *January*, being the day of the Martyrdom of the bleſſed King CHARLES the I. to implore the mercy of God, that neither the guilt of that ſacred and innocent blood, nor thoſe other ſins by which God was provoked to deliver up both us and our King into the hands of cruel and unreaſonable men, may at any time hereafter be viſited upon us or our poſterity.

¶ *If this day ſhall happen to be Sunday, this Form of Prayer ſhall be uſed, and the Faſt kept the next day following. And upon the Lord's Day next before the day to be kept, at Morning Prayer, immediately after the* Nicene *Creed, Notice ſhall be given for the due Obſervation of the ſaid Day.*

¶ *The Service on the Day ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is in this Office otherwiſe appointed.*

The Order for MORNING PRAYER.

¶ *He that miniſtreth ſhall begin with one or more of theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9. 10.

Correct us, O Lord, but with judgment; not in thine anger: leſt thou bring us to nothing. *Jerem.* x. 24.

Enter not into judgment with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſalm* cxliii. 2.

¶ *Inſtead of* Venite, exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, another by the Clerk and People.*

RIghteous art thou, O Lord: and juſt are thy judgments. *Pſal.* cxix. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. ix. 33.

Nevertheleſs our feet were almoſt gone: our treadings had well nigh ſlipt. *Pſalm* lxxiii. 2.

For why? we were grieved at the wicked:

wicked: we did alſo ſee the ungodly in ſuch proſperity.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* ii. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. lxxxiii. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide; while they conſpired together againſt him, to take away his life. *Pſal.* xxxi. 15.

They ſpoke againſt him with falſe tongues, and compaſt him about with words of hatred: and fought againſt him without a cauſe. Pſal. cix. 2.

Yea, his own familiar friends whom he truſted: they that ate of his bread laid great wait for him. *Pſal.* xli. 9

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. xxxv. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him and take him, for there is none to deliver him. *Pſal.* lxxi. 9.

The breath of our noſtrils, the Anointed of the Lord, was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. iv. 20.

The adverſary and the enemy entered into the gates of Jeruſalem: ſaying, when ſhall he die, and his name periſh? *Ver.* 12. *Pſal.* xli. 5.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth let him riſe up no more. Ver. 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge things that he knew not. *Pſal.* xxxv. 11.

For the ſins of the people, and the iniquities of the prieſts: they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. iv. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man. *Gen.* xlix. 6.

Even the man of thy right hand: the ſon of man, whom thou hadſt made ſo ſtrong for thine own ſelf. Pſal. lxxx. 17.

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſd.* iii. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Wiſd. v. 4. & iii. 3.

For tho' he was puniſhed in the ſight of men: yet was his hope full of immortality. *Wiſd.* iii. 4.

How is he numbered with the children of God; and his lot is among the ſaints! Wiſd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Pſal.* xciv. 1. & li. 18.

Be merciful, O Lord, unto thy people, whom thou haſt redeemed: and lay not innocent blood to our charge. Deut. xxi. 8.

O ſhut not up our ſouls with ſinners: nor our lives with the blood-thirſty. *Pſal.* xxvi. 9.

Deliver us from blood-guiltineſs, O God, thou that art the God of our ſalvation: and our tongues ſhall ſing of thy righteouſneſs. Pſal. li. 14.

For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee. *Pſal.* v. 4.

Thou wilt deſtroy them that ſpeak leaſingly: the Lord abhors both the blood-thirſty and deceitful man. Ver. 6.

O how ſuddenly do they con-

ſume: periſh and come to a fearful end! *Pſal.* lxxiii. 18.

Yea, even like as a dream, when one awaketh: ſo didſt thou make their image to vaniſh out of the city. Ver. 19.

Great and marvellous are thy works, O Lord God Almighty: juſt and true are thy ways, O King of ſaints. *Apoc.* xv. 3.

Righteous art thou, O Lord: and juſt are thy judgments. Pſal. cxix. 137.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Proper Pſalms* ix, x, ix.

¶ *Proper Leſſons.*

The firſt, 2 Sam. i.
The Second, St. Matth. xxvii.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which next follow be uſed.*

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men: who in thy heavy diſpleaſure didſt ſuffer the life of our gracious Sovereign King *Charles* the Firſt to be (as this day) taken away by the hands of cruel and bloody men: We thy ſinful creatures here aſſembled before thee, do in the behalf of all the people of this land, humbly confeſs, that they were the crying ſins of this Nation which brought down this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for blood, lay not the guilt of this innocent blood (the ſhedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our poſterity. Be merciful, O Lord, be merciful unto thy people whom thou haſt redeemed: and be not angry with us for ever: But pardon us for thy mercies ſake, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious: we magnify thy Name for thine abundant grace beſtowed upon our martyred Sovereign; by which he was enabled ſo cheerfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood: and even then, according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us: that we may follow the example of his courage and conſtancy, his meekneſs, and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins: and all for Jeſus Chriſt his ſake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which ſhall always on this day be uſed) immediately after the Collect* (We humbly beſeech thee, O Father, &c.) *the three Collects next following are to be read.*

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee: that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinnner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive

forgive us our treſpaſſes; receive and comfort us who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth and miſerable ſinners: but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, thro' Jeſus Chriſt our Lord. *Amen.*

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying: For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity: Thou ſpareſt, when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, thro' the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion ſervice, after the Prayer for the King,* (Almighty God, whoſe kingdom is everlaſting, &c.) *inſtead of the Collect for the day, ſhall theſe two be uſed.*

O moſt mighty God, &c.
Bleſſed Lord, in whoſe, &c.
As in the Morning Prayers.

The Epiſtle. 1 St Peter ii. 13.

SUbmit yourſelves to every ordinance of man for the Lords ſake; whether it be to the King, as ſupreme, or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thankworthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if, when ye do well, and ſuffer for it, ye take it patiently: this is acceptable with God. For even hereunto were you called, becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth.

The Goſpel. Matth. xxi. 33.

THere was a certain houſeholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again he ſent other ſervants, more than the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence

vence my ſon. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the Lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the* Nicene *Creed ſhall be read, inſtead of the ſermon for that Day, the firſt and ſecond parts of the Homily againſt Diſobedience and wilful Rebellion, ſet forth by authority; or the Miniſter who officiates ſhall preach a Sermon of his own compoſing upon the ſame argument.*

¶ *In the Offertory ſhall this Sentence be read.*

WHatſoever ye would that men ſhould do unto you, even ſo do unto them: for this is the law and the prophets. St. *Matth.* vii. 12.

¶ *After the prayer,* (For the whole State of Chriſt's Church, &c.) *theſe two Collects following ſhall be uſed.*

O Lord, our heavenly Father, who didſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgment remembered mercy; We acknowledge it thine eſpecial favour, that though, for our many and great provocations thou didſt ſuffer thine anointed, bleſſed King *CHARLES* the Firſt, (as on this day) to fall into the hands of violent and blood-thirſty men, and barbarouſly to be murdered by them: yet thou diſt not leave us for ever as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crowns, our then gracious Sovereign King *CHARLES* the Second, from his bloody enemies, hiding him under the ſhadow of thy wings, until their tyranny was over paſt: and didſt bring him back in thy good appointed time, to ſit upon the throne of his Father; and, together with the Royal Family, didſt reſtore to us our ancient Government in Church and State. For theſe thy great and unſpeakable mercies, we render to thee our moſt humble and unfeigned thanks; beſeeching thee ſtill to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King *GEORGE*, a long and a happy reign over us: ſo we, that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen.*

AND grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be uſed at Morning Prayer, inſtead of* Venite, exultemus, *ſhall here alſo be uſed before the proper Pſalms.*

Righteous art thou, O Lord, &c.

¶ *Proper Pſalms.*

Lxxix, xciv, lxxxv.

¶ *Proper Leſſons.*

The firſt, Jer. xii. or Dan. ix. to *Verſe* 22.

The Second, Hebr. xi. *Verſe* 32. and xii. to *Verſe* 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, ſhall theſe two which next follow be uſed.*

O Almighty Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine own Juſtice; but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy ſinful people do here fall down before thee, confeſſing that thy judgments were right, in permitting cruel men, ſons of Belial (as on this day) to imbrue their hands in the blood of thine anointed: we having drawn down the ſame upon ourſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore humble ourſelves before thee: beſeeching thee to deliver this Nation from blood-guiltineſs, (that of this day eſpecially,) and to turn from us and our poſterity all thoſe judgments which we by our ſins have worthily deſerved. Grant this for the all ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear Servant, our dread Sovereign King *Charles* the Firſt, to be (as upon this day) given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine anointed; whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence as to kill him, and to take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For theſe thy great mercies we glorify thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect* (Lighten our darkneſs, &c.) *ſhall theſe three next following be uſed, as before at Morning Prayer.*

O Lord, we beſeech thee, &c,
O moſt mighty God, and merciful Father, &c.
Turn thou us, O good Lord, &c.

¶ *Immediately before the Prayer of St* Chryſoſtom, *ſhall this Collect, which next followeth, be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong

ſtrong mountains, and thy judgments like the great deep; and who by that barbarous murder (as on this day) committed upon the Sacred Perſon of thine anointed, haſt taught us, that neither the greateſt of kings, nor the beſt of men, are more ſecure from violence than from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourſelves as ſinful duſt and aſhes: but that, according to the example of this thy bleſſed Martyr, we may preſs forward to the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son, our Lord Jeſus Chriſt his ſake: To whom with thee and the Holy Ghoſt be all honour and glory, world without end. *Amen.*

A Form of PRAYER with THANKSGIVING to Almighty God, for having put an End to the GREAT REBELLION, by the reſtitution of the King and Royal Family, and the reſtoration of the Government after many Years Interruption: Which unſpeakable Mercies were wonderfully completed upon the Twenty-ninth of MAY, in the Year 1660. And in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* CHARLES *the Second, for the Obſervation of the Twenty-ninth Day of* May *yearly, as a day of Public Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every ſuch Twenty-ninth of* May, *and notice to be given for the due Obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days: except where it is in this Office otherwiſe appointed.*

¶ *If this ſhall happen to be* Aſcenſion-day, *or* Whitſunday, *the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places: And if it be on* Monday *or* Tueſday *in* Whitſun-week, *or* Trinity Sunday, *the proper Pſalms appointed for this Day, inſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before: and in all theſe caſes the reſt of this Office ſhall be omitted: But if it ſhall happen to be any other* Sunday, *this whole Office ſhall be uſed, as it followeth, entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed inſtead of* Venite, exultemus, *ſhall be conſtantly uſed.*

¶ *Morning*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9. 10.

It is of the Lord's mercies that we were not conſumed: becauſe his compaſſions fail not. *Lam.* iii. 22.

¶ *Inſtead of* Venite, exultemus, *ſhall be ſaid or ſung this Hymn following; one verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be always of the loving kindneſs of the Lord, with my mouth will I ever be ſhewing forth his truth, from one generation to another. *Pſal.* lxxxix. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. Pſal. cxi. 4.

Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe? *Pſal.* cvi. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſal. cxi. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. *Pſal.* cxlvii. 6.

The Lord executeth righteouſneſs and judgment; for all them that are oppreſſed with wrong. pſal. ciii. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *Verſe* 9.

He hath not dealt with us after our ſins; nor rewarded us according to our wickedneſs. Verſe 10.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *Verſe* 11.

Yea, like as a Father pitieth his own children: even ſo is the Lord merciful unto them that fear him. Verſe 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* lxvi. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. Verſe 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou return and refreſh us: yea, and broughteſt us from the deep of the earth again. *Pſal.* lxxi. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal. cxxxvi. 23. 24.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob. *Pſal.* lxxxv. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. lix. 10.

They are brought down and fallen: but we are riſen and ſtand upright. *Pſal.* xx. 8.

There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand. Pſal. xxxvi. 12.

The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* cxv. 12.

He ſhall bleſs them that fear the Lord: both ſmall and great. V. 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men. *Pſal.* cvii. 21.

That

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs. Verſe 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* lxxviii. 4.

That our poſterity may alſo know them and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. Verſes 6. 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations: from the ground of the heart. *Pſal.* lxviii. 26.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. Verſe 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal.* vii. 9.

Let all thoſe that ſeek thee be joyful and glad in thee: and let all ſuch as love thy ſalvation ſay always, The Lord be praiſed. Pſal. xl. 19.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Proper Pſalms.*
Cxxiv, cxxvi, cxxix, cxviii.

¶ *Proper Leſſons.*
The Firſt, 2 Sam. xix. *verſe* 9, or Num. xvi.
Te Deum.

The Second, The Epiſtle of St. Jude.
Jubilate Deo.

¶ *The ſuffrages next after the Creed ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy mercy upon us.

Anſw. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the King;

Anſw. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſw. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him.

Anſw. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy miniſters with righteouſneſs;

Anſw. *And make thy choſen people joyful.*

Prieſt. Give peace in our time, O Lord.

Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower,

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſw. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe Kingdoms from the great *Rebellion*, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know, that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious

gracious unto this land, and by thy miraculous providence, didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord King *Charles* the Second, (notwithſtanding all the power and malice of his enemies,) and by placing him on the Throne of theſe Kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein (as upon this day) ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned though unworthy Oblation of ourſelves: Vowing all holy Obedience in thought, word and work, unto thy divine Majeſty; and promiſing all loyal and dutiful Allegiance to thine anointed Servant now ſet over us, and to his Heirs after him: Whom we beſeech thee to bleſs with all increaſe of Grace, Honour, and Happineſs in this World, and to crown him with Immortality and Glory in the World to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany, (which ſhall always this day be uſed) after the Collect* (We humbly beſeech thee, O Father, *&c.*) *ſhall this be ſaid which next followeth.*

ALmighty God, who haſt in all ages ſhewed forth thy Power and Mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the malicious Conſpiracies and wicked Practices of all their enemies: We yield unto thee our unfeigned thanks and praiſe, as for thy many other great and publick Mercies, ſo eſpecially for that ſignal and wonderful Deliverance, by thy wiſe and good Providence (as upon this day) completed and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Uſurpation and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence: not our own arm, but thy right hand, and thine arm, did reſcue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour, and glory, and praiſe, with moſt humble and hearty thanks, in all Churches of the Saints; Even ſo bleſſed be the Lord our God, who alone doth wondrous things; And bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

¶ *In the Communion-ſervice, immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and the Collect of the Day.*

OAlmighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies: We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe Kingdoms from *the great Rebellion*, and

and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy mercies toward us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this Land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord King *Charles* the Second, notwithſtanding all the power and malice of his enemies: and, by placing him on the Throne of theſe Kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein (as upon this day) ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned though unworthy Oblation of ourſelves: Vowing all holy Obedience in thought, word and work, unto thy divine Majeſty; and promiſing all loyal and dutiful Allegiance to thine anointed Servant now ſet over us, and to his Heirs after him: Whom we beſeech thee to bleſs with all increaſe of Grace, Honour, and Happineſs in this World, and to crown him with Immortality and Glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *The Epiſtle.* 1 *St* Pet. ii. 11. *to* 17.

¶ *The Goſpel.* *St* Math. xxii. 16. *to* 22.

¶ *In the Offertory ſhall this Sentence be read.*

NOT every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St* Matt. vii. 21.

¶ *After the prayer* (For the whole State of Chriſt's Church militant, &c.) *this Collect following ſhall be uſed.*

ALmighty God and heavenly Father, who, of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who, under the pretence of Religion, and thy moſt holy Name, had contrived, and well-nigh effected, the utter deſtruction of this Church and Kingdom: As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us, that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us. Abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgment and juſtice, to cut off all ſuch

ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto him an helmet of Salvation; and a ſtrong tower of defence againſt the face of all his enemies. Clothe them with ſhame and confuſion, but upon himſelf and his poſterity let the crown for ever flouriſh. So we thy people, and the ſheep of thy paſture, will give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom with thee, O Father, and the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

GEORGE R.

OUR Will and Pleaſure is, That theſe Three Forms of Prayer and Service made for the Fifth of *November*, the Thirtieth of *January*, and the Twenty-ninth of *May*, be forthwith printed and publiſhed, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of *England*, to be uſed yearly, on the ſaid Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Univerſities, and of Our Colleges of *Eaton* and *Wincheſter*, and in all Pariſh Churches and Chapels within that part of Our Kingdom of *Great Britain* called *England*, the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*.

Given at our Caſtle of Windſor *the Twelfth Day of* September 1728, *in the Second Year of Our Reign.*

By His Majeſty's Command,

TOWNSHEND.

A Form

A Form of PRAYER with THANKSGIVING to Almighty God, to be uſed in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of *October*; being the Day on which His Majeſty began His happy Reign.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things, except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Sunday, *this whole Office ſhall be uſed, as it followeth, entirely.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; That we may lead a quiet and peaceable life in all godlineſs and honeſty; For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 St *John* i. 8, 9.

¶ *Inſtead of* Venite, exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Pſal.* viii, 1.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man that thou ſo regardeſt him! Pſal. cxliv. 3.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. *Pſal.* cxi. 4.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men! Pſal. cvii. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Pſal.* lxxxiv. 9.

O hold thou up his goings in thy paths: that his footſteps ſlip not. Pſal. xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Pſ.* lxi. 6. and xxi. 6.

Let him dwell before thee for ever: O prepare thy loving Mercy and Faithfulneſs, that they may preſerve him. Pſal. lxi. 7.

In his time let the righteous flouriſh: and let peace be in all our borders. *Pſ.* lxxii. 7, and cxlvii. 14.

As for his enemies, clothe them with ſhame: but upon himſelf let his crown flouriſh. Pſal. cxxxii. 19.

Bleſſed be the Lord God, even the God of Iſrael: which only doth wondrous things. *Pſal.* lxxii. 18.

And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen. Verſe 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Pſalms are, xx, xxi, ci.

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Prieſt. O Lord, ſhew thy mercy upon us.

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Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower,

Anſ. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer,

Anſ. *And let our cry come unto thee.*

¶ *Inſtead of the Firſt Collect, at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving for His Majeſty's Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the kingdoms of the world, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed (as on this day) to place thy Servant our Sovereign Lord King *GEORGE*, upon the Throne of theſe Realms. Let thy wiſdom be his guide, and let thine arm ſtrengthen him; let juſtice, truth, and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian Profeſſion, flouriſh in his Days; Direct all his Counſels and Endeavours to thy Glory, and the welfare of his People; and give us Grace to obey him cheerfully and willingly for Conſcience ſake, that neither our ſinful paſſions, nor our private intereſts, may diſappoint his Cares for the Publick Good; Let him always poſſeſs the hearts of his People, that they may never be wanting in Honour to his Perſon, and dutiful Submiſſion to his Authority; Let his reign be long and proſperous, and crown him with Immortality in the life to come, thro' Jeſus Chriſt our Lord. Amen.

¶ *In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect* (We humbly beſeech thee, O Father, *&c.*) *ſhall the following Prayer for the King and Royal Family be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble Prayers, with our hearty Thankſgiving for our Sovereign Lord *GEORGE*, (as on this day) ſet over us by thy Grace and Providence to be our King, and ſo together with him bleſs our gracious Queen *Charlotte*, His Royal Highneſs GEORGE Prince of WALES, and all the Royal Family, that they all, ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlaſting life and glory in the Kingdom of Heaven, by the merits and Mediation of Chriſt Jeſus our Saviour, who with the Father and the Holy Spirit liveth and reigneth, ever one God, world without end. Amen.

¶ *Then ſhall follow this Collect for God's protection of the King againſt all his Enemies.*

MOſt gracious God, who haſt ſet thy ſervant *GEORGE* our King upon the throne of his Anceſtors,

A Form of PRAYER with THANKSGIVING to Almighty God, to be uſed in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of *October*; being the Day on which His Majeſty began His happy Reign.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things, except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Sunday, *this whole Office ſhall be uſed, as it followeth, entirely.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; That we may lead a quiet and peaceable life in all godlineſs and honeſty; For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 St *John* i. 8, 9.

¶ *Inſtead of* Venite, exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Pſal.* viii, 1.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man that thou ſo regardeſt him! Pſal. cxliv. 3.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. *Pſal.* cxi. 4.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men! Pſal. cvii. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Pſal.* lxxxiv. 9.

O hold thou up his goings in thy paths: that his footſteps ſlip not. Pſal. xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Pſ.* lxi. 6. and xxi. 6.

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MOſt gracious God, who haſt ſet thy ſervant *GEORGE* our King upon the throne of his Anceſtors,

Anceſtors, we moſt humbly beſeech thee to protect him on the ſame, from all the dangers to which he may be expoſed; Hide him from the gathering together of the froward, and from the inſurrection of wicked doers: Do thou weaken the hands, blaſt the deſigns and defeat the enterpriſes of all his Enemies, that no ſecret conſpiracies nor open violences may diſquiet his Reign: but that being ſafely kept under the ſhadow of thy wing, and ſupported by thy power, he may triumph over all oppoſition, that ſo the world may acknowledge thee to be his Defender, and mighty Deliverer in all difficulties and adverſities, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *Then the prayer for the High Court of Parliament (if ſitting.)*

¶ *In the Communion-ſervice, immediately before the reading of the Epiſtle, inſtead of the collect for the King, and that of the Day, ſhall be uſed this prayer for the King, as Supreme Governor of this Church.*

BLeſſed Lord, who haſt called Chriſtian Princes to the defence of thy faith, and haſt made it their duty to promote the ſpiritual welfare, together with the temporal intereſts of their People: We acknowledge with humble and hearty thanks thy great goodneſs to us, in ſetting thy Servant our moſt gracious King over this Church and Nation; Give him, we beſeech thee, all thoſe heavenly Graces that are requiſite for ſo high a Truſt; Let the work of thee his God proſper in his hands: Let his eyes behold the ſucceſs of his deſigns for the ſervice of thy true Religion eſtabliſhed among us: And make him a bleſſed inſtrument of protecting and advancing thy Truth wherever it is perſecuted and oppreſſed; Let Hypocriſy and Profaneneſs, Superſtition and Idolatry, fly before his face; Let not Hereſies and falſe Doctrine diſturb the peace of the Church, nor Schiſms and cauſeleſs Diviſions weaken it; but grant us to be of one heart and one mind in ſerving thee our God, and obeying him according to thy will: And that theſe Bleſſings may be continued to afterages, Let there never be one wanting in his Houſe to ſucceed him in the Government of theſe Kingdoms, that our poſterity may ſee his Childrens Children, and Peace upon Iſrael. So we that are thy People, and Sheep of thy Paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation. Amen.

The Epiſtle. 1 *St* Peter, ii. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lords ſake: whether it be to the King as ſupreme, or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The

The Goſpel. *St.* Matth. xxvii. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſars, and unto God the things that are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. *St* Mat. v. 16.

¶ *After the prayer* (For the whole State of Chriſt's Church, &c.) *theſe Collects following ſhall be uſed.*

A Prayer for Unity.

O God, the Father of our Lord Jeſus Chriſt, our only Saviour, the Prince of Peace, give us grace ſeriouſly to lay to heart the great dangers we are in by our unhappy diviſions. Take away all hatred and prejudice, and whatſoever elſe may hinder us from godly union and concord: That as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptiſm, one God and Father of us all; ſo we may henceforth be all of one Heart, and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee, through Jeſus Chriſt our Lord. *Amen.*

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking: We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord; and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

ARTICLES

ARTICLES of RELIGION.

I. Of Faith in the holy Trinity.

THERE is but one living and true God, everlasting, without body, parts or passions: of infinite power, wisdom and goodness, the maker and preserver of all things both visible and invisible: And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the Womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testaments, of whose Authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Joshua,
Judges,
Ruth,
The 1 *Book of Samuel,*
The 2 *Book of Samuel.*
The 1 *Book of Kings,*
The 2 *Book of Kings,*
The 1 *Book of Chronicles,*
The 2 *Book of Chronicles,*
The 1 *Book of Esdras,*

The

The 2 Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

All the other Books (as *Hierome* says) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine; such are these following.

The 3 Book of Esdras,
The 4 Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The 1 Book of Maccabees,
The 2 Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the law given from God by *Moses*, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth: yet, notwithstanding, no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

VIII. Of the Three Creeds.

THE three Creeds, *Nice* Creed, *Athanasius*'s Creed, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth-sin.

ORiginal Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk,) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original Righteousness, and is of his own Nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every Person, born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. Of Free Will.

THE condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and

good works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

ALBEIT, that good Works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

VOluntary works, besides, over and above God's commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety; for by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

CHrist, in the truth of our nature, was made like unto us in all things, (sin only except,) from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, as St *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

NOT every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, we may rise again, and amend our lives: and therefore they are to be condemned which say, They can no me

more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

XVII. Of Predeſtination and Election.

PRedeſtination to life is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe, by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length, by God's mercy, they attain to everlaſting felicity.

As the godly conſideration of Predeſtination, and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things, as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God; ſo, for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's Predeſtination, is a moſt dangerous downfal, whereby the devil doth thruſt them either into deſperation, or into wretchleſſneſs of moſt unclean living, no leſs perilous than deſperation.

Furthermore, we muſt receive God's promiſes in ſuch wiſe as they be generally ſet forth to us in holy Scripture: and, in our doings, that will of God is to be followed, which we have expreſsly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Chriſt.

THey alſo are to be had accurſed, that preſume to ſay, That every man ſhall be ſaved by the Law or Sect which he profeſseth, ſo that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth ſet out unto us only the Name of Jeſus Chriſt, whereby men muſt be ſaved.

XIX. Of the Church.

THE viſible Church of Chriſt is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtered, according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Hieruſalem*, *Alexandria*, and *Antioch*, have erred, ſo alſo the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but alſo in matters of Faith.

XX. Of the Authority of the Church.

THe Church hath power to decree rites or Ceremonies, and Authority in Controverſies of Faith: and yet it is not lawful for

the Church to ordain any thing that is contrary to Gods Word written; neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witneſs and a Keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo, beſides the ſame, ought it not to enforce any thing to be believed for neceſſity of ſalvation.

XXI. Of the Authority of General Councils.

GEneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (foraſmuch as they be an aſſembly of men whereof all be not governed with the Spirit and Word of God) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as neceſſary to Salvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THe *Romiſh* Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images as of Reliques, and alſo Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Miniſtering in the Congregation.

IT is not lawful for any man to take upon him the Office of publick Preaching, or Miniſtering the Sacraments in the Congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and ſend Miniſters into the Lords vineyard.

XXIV. Of ſpeaking in the Congregation in ſuch a Tongue as the People underſtandeth.

IT is a thing plainly repugnant to the Word of God, and the Cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a tongue not underſtanded of the People.

XXV. Of the Sacraments.

SAcraments, ordained of Chriſt, be not only badges or tokens of Chriſtian mens profeſſion: but rather they be certain ſure witneſſes, and effectual ſigns of Grace, and Gods good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our Faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five, commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel; being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed by the Scriptures, but yet have not like nature of Sacraments with Baptiſm and the Lords Supper, for that they have not any viſible ſign or ceremony ordained of God.

The

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame they have a wholeſome effect or operation: but they that receive them unworthily purchaſe to themſelves damnation, as St *Paul* ſaith.

XXVI. Of the Unworthineſs of Miniſters, which hinders not the Effect of the Sacraments.

ALthough in the viſible Church the evil be ever mingled with the good, and ſometimes the evil have chief Authority in the Miniſtration of the Word and Sacraments: yet foraſmuch as they do not the ſame in their own Name, but in Chriſts, and do miniſter by his Commiſſion and Authority, we may uſe their Miniſty, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Chriſts Ordinance taken away by their wickedneſs, nor the Grace of Gods gifts diminiſhed from ſuch, as by faith, and rightly do receive the Sacraments miniſtered unto them; which be effectual, becauſe of Chriſts inſtitution and promiſe, although they be miniſtered by evil men.

Nevertheleſs, it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences: and finally, being found guilty by juſt judgment, be depoſed.

XXVII. Of Baptiſm.

BAptiſm is not only a ſign of Profeſſion, and mark of Difference, whereby Chriſtian men are diſcerned from others that be not chriſtened: but it is alſo a ſign of Regeneration or new Birth, whereby, as by an inſtrument, they that receive Baptiſm rightly are grafted into the Church: the promiſes of the forgiveneſs of Sin, and of our adoption to be the ſons of God by the Holy Ghoſt, are viſibly ſigned and ſealed; Faith is confirmed, and Grace increaſed by virtue of Prayer unto God. The Baptiſm of young children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt.

XXVIII. Of the Lords Supper.

THe Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another, but rather it is a Sacrament of our Redemption by Chriſts death; inſomuch that to ſuch as rightly, worthily, and with Faith receive the ſame, the Bread which we break is a partaking of the Body of Chriſt, and likewiſe the Cup of Bleſſing is a partaking of the Blood of Chriſt.

Tranſubſtantiation, or the change of the Subſtance of Bread and Wine, in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many Superſtitions.

The Body of Chriſt is given, taken and eaten, in the Supper, only after an heavenly and ſpiritual manner. And the mean, whereby the Body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Chriſts Ordinance reſerved, carried about, lifted up, or worſhipped.

XXIX. Of the Wicked, which eat not the Body of Chriſt in the uſe of the Lords Supper.

THe wicked, and ſuch as be void of a lively Faith, although they do carnally and viſibly preſs with their teeth (as St. *Auguſtine* ſaith) the Sacrament of the Body and Blood of Chriſt; yet in no wiſe are they partakers of Chriſt, but rather to their condemnation do eat and drink the ſign or ſacrament of ſo great a thing.

XXX. Of both Kinds.

THe Cup of the Lord is not to be denied to the lay people: for both the parts of the Lords Sacrament, by Chriſts ordinance and commandment, ought to be miniſtered to all Chriſtian men alike.

XXXI. Of the one Oblation of Chriſt finiſhed upon the Croſs.

THe offering of Chriſt once made is that perfect Redemption, Propitiation, and Satisfaction for all the ſins of the whole world both original and actual; and there is none other Satisfaction for ſin but that alone. Wherefore the Sacrifice of Maſſes, in the which it was commonly ſaid, that the Prieſt did offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous Fables, and dangerous Deceits.

XXXII. Of the Marriage of Prieſts.

BIſhops, Prieſts, and Deacons, are not commanded by Gods Law, either to vow the eſtate of ſingle life, or to abſtain from Marriage; therefore it is lawful for them, as for all other Chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

XXXIII. Of Excommunicate Perſons, how they are to be avoided.

THat Perſon which, by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.

XXXIV. Of the Traditions of the Church.

IT is not neceſſary that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been diverſe, and may be changed according to the diverſity of countries, times, and mens manners, ſo that nothing be ordained againſt Gods Word. Whoſoever, through his private Judgment, willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may fear to do the like,) as he that offendeth againſt the common Order of the Church, and hurteth the Authority of the Magiſtrate, and woundeth the conſciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and aboliſh Ceremonies or Rites of the Church, ordained only by mans authority, ſo that all things be done to edifying.

XXXV. Of

XXXV. Of Homilies.

THE ſecond Book of Homilies, the ſeveral Titles whereof we have joined under this Article, doth contain a godly and wholeſome Doctrine, and neceſſary for theſe times, as doth the former Book of Homilies, which were ſet forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Miniſters, diligently and diſtinctly, that they may be underſtanded by the People.

¶ Of the Names of the Homilies.

1 *OF the right Uſe of the Church.*
2 *Againſt Peril of Idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of Good Works: firſt of Faſting.*
5 *Againſt Gluttony and Drunkenneſs.*
6 *Againſt Exceſs of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be miniſtered in a known Tongue.*
10 *Of the reverent Eſtimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Chriſt.*
13 *Of the Paſſion of Chriſt.*
14 *Of the Reſurrection of Chriſt.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.*
16 *Of the Gifts of the Holy Ghoſt.*
17 *For the Rogation Days.*
18 *Of the State of Matrimony.*
19 *Of Repentance.*
20 *Againſt Idleneſs.*
21 *Againſt Rebellion.*

XXXVI. Of Conſecration of Biſhops and Miniſters.

THE Books of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of *Edward* the Sixth, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing that of itſelf is ſuperſtitious and ungodly. And therefore whoſoever are conſecrated or ordered according to the Rites of that Book, ſince the ſecond Year of the fore-named King *Edward* unto this time, hereafter ſhall be conſecrated or ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

XXXVII. Of the Civil Magiſtrates.

THE Kings Majeſty hath the chief Power in this Realm of *England*, and other his Dominions, unto whom the chief government of all eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all cauſes, doth appertain; and is not, nor ought to be, ſubject to any foreign juriſdiction.

Where we attribute to the Kings Majeſty the chief Government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended, we give not to our Princes the miniſtering either of Gods Word or of the Sacraments, the which being the Injunctions alſo lately ſet forth by *Elizabeth* our Queen, do moſt plainly teſtify: but that only Prerogative which we ſee to have been given always to all godly princes in holy Scriptures by God himſelf; that is, That they ſhould rule all Eſtates and Degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil ſword the ſtubborn and evil-doers.

The Biſhop of *Rome* hath no Juriſdiction in this Realm of *England*.

The laws of the Realm may puniſh Chriſtian men with death for heinous and grievous Offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

XXXVIII. Of Chriſtian Men's Goods, which are not common.

THE riches and goods of Chriſtians are not common, as touching the Right, Title, and Poſſeſſion of the ſame, as certain Anabaptiſts do falſely boaſt. Notwithſtanding, every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Chriſtian Man's Oath.

AS we confeſs that vain and raſh Swearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and *James* his Apoſtle; ſo we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of Faith and Charity, ſo it be done according to the Prophets teaching, in Juſtice, Judgment, and Truth.

The RATIFICATION.

THIS Book of Articles, before rehearſed, is again approved; and allowed to be holden and executed within this Realm, by the Aſſent and Conſent of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England*, *France*, and *Ireland*, Queen, Defender of the Faith, *&c.* Which Articles were deliberately read, and confirmed again by the Subſcription of the Hands of the Archbiſhops and Biſhops of the Upper Houſe, and by the Subſcription of the whole Clergy of the Nether Houſe in their Convocation, in the Year of our Lord 1571.

A TABLE of the ARTICLES.

1 OF Faith in the Holy Trinity.
2 Of Chriſt the Son of God.
3 Of his going down into Hell.
4 Of his Reſurrection.
5 Of the Holy Ghoſt.
6 Of the Sufficiency of the Scripture.
7 Of the Old Teſtament.
8 Of the Three Creeds.
9 Of Original Sin.
10 Of Free Will.
11 Of Juſtification.
12 Of Good Works.
13 Of Works before Juſtification.
14 Of Works of Supererogation.
15 Of Chriſt alone without Sin.
16 Of Sin after Baptiſm.
17 Of Predeſtination and Election.
18 Of obtaining Salvation by Chriſt.
19 Of the Church.
20 Of the Authority of the Church.
21 Of the Authority of General Councils.
22 Of Purgatory.
23 Of Miniſtering in the Congregation.
24 Of Speaking in the Congregation.
25 Of the Sacraments.
26 Of the Unworthineſs of Miniſters.
27 Of Baptiſm.
28 Of the Lord's Supper.
29 Of the Wicked, which eat not the Body of Chriſt.
30 Of both Kinds.
31 Of Chriſt's one Oblation.
32 Of the Marriage of Prieſts.
33 Of Excommunicate Perſons.
34 Of the Traditions of the Church.
35 Of Homiſies.
36 Of the Conſecration of Miniſters.
37 Of Civil Magiſtrates.
38 Of Chriſtian Men's Goods.
39 Of a Chriſtian Man's Oath.

The Ratification.

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our juſt Title, *Defender of the Faith, and Supreme Governor of the Church, within theſe our Dominions*, We hold it moſt agreeable to this Our Kingly Office, and Our own religious Zeal, to conſerve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the Bond of Peace: and not to ſuffer unneceſſary Diſputations, Altercations, or Queſtions to be raiſed, which may nouriſh Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of ſo many of Our Biſhops as might be conveniently called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* [which have been allowed and authorized heretofore, and which our Clergy generally have ſubſcribed unto] do contain the true Doctrine of the Church of *England*, agreeable to God's Word; which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform profeſſion thereof, and prohibiting the leaſt difference from the ſaid Articles, which to that end We command to be new printed, and this Our Declaration to be publiſhed therewith:

That We are ſupreme Governor of the Church of *England*; and that if any Difference ariſe about the external policy, concerning *Injunctions*, *Canons*, and other *Conſtitutions* whatſoever thereto belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained Leave under Our Broad Seal ſo to do, and We approving their ſaid Ordinances and Conſtitutions; providing that none be made contrary to the Laws and Cuſtoms of the Land:

That out of Our Princely Care, that the Church-men may do the Work which is proper unto them, the Biſhops and Clergy, from time to time in Convocation, upon their humble Deſire, ſhall have licence under Our Broad Seal, to deliberate of, and to do all ſuch Things, as, being made plain by them, and aſſented unto by Us, ſhall concern the ſettled continuance of the Doctrine and Diſcipline of the Church of *England* now eſtabliſhed; from which We will not endure any varying or departing in the leaſt Degree;

That, for the preſent, though ſome Differences have been ill raiſed, yet We take comfort in this, that all Clergymen within our Realm have always moſt willingly ſubſcribed to the Articles eſtabliſhed: which is an Argument to Us, that they all agree in the true, uſual, literal Meaning of the ſaid Articles, and that even in thoſe curious Points, in which the preſent Differences lie, Men of all Sorts take the Articles of the Church of *England* to be for them; which is an Argument again, that none of them intend any Deſertion of the Articles eſtabliſhed:

That therefore in theſe both curious and unhappy Differences, which have for ſo many hundred Years, in different Times and Places, exerciſed the Church of *Chriſt*, We will, that all further curious Search be laid aſide, and theſe Diſputes ſhut up in God's Promiſes, as they be generally ſet forth to us in the Holy Scriptures, and the general Meaning of the Articles of the Church of *England* according to them; and that no Man hereafter ſhall either print or preach, to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full Meaning thereof: and ſhall not put his own Senſe or Comment to be the Meaning of the Article, but ſhall take it in the literal and grammatical Senſe:

That if any Public Reader in either of our Univerſities, or any Head or Maſter of a College, or any other Perſon reſpectively in either of them, ſhall affix any new Senſe to any Article, or ſhall publicly read, determine, or hold any Public Diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colleges reſpectively; or if any Divine in the Univerſities ſhall preach or print any Thing either way, other than is already eſtabliſhed in Convocation with our Royal Aſſent; he or they the Offenders ſhall be liable to Our Diſpleaſure, and the Church's Cenſure in Our Commiſſion Eccleſiaſtical, as well as any other; and We ſhall ſee there ſhall be due Execution upon them.

A TABLE of KINDRED and AFFINITY, wherein whosoever are related, are forbidden in Scripture, and our Laws, to marry together.

A Man may not marry his	*A Woman may not marry her*
1 Grandmother,	1 Grandfather
2 Grandfathers Wife,	2 Grandmothers Husband,
3 Wifes Grandmother.	3 Husbands Grandfather.
4 Fathers Sister,	4 Fathers Brother,
5 Mothers Sister,	5 Mothers Brother,
6 Fathers Brothers Wife,	6 Fathers Sisters Husband,
7 Mothers Brothers Wife.	7 Mothers Sisters Husband,
8 Wifes Fathers Sister,	8 Husbands Fathers Brother,
9 Wifes Mothers Sister.	9 Husbands Mothers Brother.
10 Mother,	10 Father,
11 Step-mother,	11 Step-Father,
12 Wifes Mother,	12 Husbands Father.
13 Daughter,	13 Son,
14 Wifes Daughter,	14 Husbands Son,
15 Sons Wife.	15 Daughters Husband.
16 Sister,	16 Brother,
17 Wifes Sister,	17 Husbands Brother,
18 Brothers Wife.	18 Sisters Husband.
19 Sons Daughter,	19 Sons Son,
20 Daughters Daughter,	20 Daughters Son,
21 Sons Sons Wife.	21 Sons Daughters Husband.
22 Daughters Sons Wife,	22 Daughters Daughters Husband,
23 Wifes Sons Daughter,	23 Husbands Sons Son,
24 Wifes Daughters Daughter.	24 Husbands Daughters Son.
25 Brothers Daughter,	25 Brothers Son,
26 Sisters Daughter,	26 Sisters Son,
27 Brothers Sons Wife,	27 Brothers Daughters Husband,
28 Sisters Sons Wife,	28 Sisters Daughters Husband,
29 Wifes Brothers Daughter,	29 Husbands Brothers Son,
30 Wifes Sisters Daughter.	30 Husbands Sisters Son.

FINIS.

A

COMPANION to the ALTAR:

SHEWING THE

NATURE AND NECESSITY

OF A

SACRAMENTAL PREPARATION,

In order to our worthy Receiving

THE HOLY COMMUNION;

WHEREIN

Thoſe Fears and Scruples about Eating and Drinking Unworthily, and of incurring our own Damnation thereby, are proved groundleſs and unwarrantable.

Unto which are added,

PRAYERS and MEDITATIONS, Preparative to a SACRAMENTAL PREPARATION, according to what the CHURCH of ENGLAND requires from her Communicants.

I will waſh my Hands in Innocency, O Lord, and ſo will I go to thine Altar. Pſalm xxvi. ver. 6.

EDINBURGH:
Printed by the ASSIGNS of ALEXANDER KINCAID,
His Majeſty's Printer. MDCCLXXXVIII.

THE PREFACE.

THE uſual reaſon which Men aſſign for their not coming ſo often to the holy Sacrament as they could do, is their fear of Eating and Drinking unworthily, and conſequently of incurring their own Damnation thereby. The deſign then of this ſhort Diſcourſe is, to ſhew what that Sacramental Preparation is which is abſolutely neceſſary to qualify Men for a worthy Participation of the Lord's Supper, that ſo Men may come without the leaſt fear of eatting and drinking Damnation to themſelves: For which purpoſe, I conceive no Rule, no Inſtruction, more ſafe, eaſy, and inſtructive, than that of our *Church Catechiſm*, which I have endeavoured to explain, and accommodate for the Uſe and Benefit of the meaneſt Capacity.

The concluding Part of this Diſcourſe contains *Prayers* and *Meditations* preparative to a *Sacramental Preparation*; and though they be few in Number, yet I hope they fully anſwer all thoſe ſeveral Parts of a Communicant's Duty, according to that Rule and Standard which our Church has fixed for our Guide and Companion to the holy Altar. By the addition of thoſe Pſalms and proper Leſſons annexed to each particular Prayer and Meditation, the Communicant may enlarge his Devotions to what degree or length he pleaſeth; through which method you have as much matter for actual Preparation in this little Book, as in any other Diſcourſe of this nature whatſoever.

A COMPANION

COMPANION TO THE ALTAR.

ALL thoſe bleſſings which we now enjoy, and hope hereafter to receive from Almighty God, are purchaſed for us, and muſt be obtained through the merits and interceſſion of the holy JESUS, who has inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death and paſſion, to our great and endleſs comfort, *Luke* xxii. 19. 1 *Cor.* xi. 24. But then, we muſt remember, that theſe benefits and bleſſings (which the Son of God has purchaſed for us) are no where promiſed but upon condition that we ourſelves are firſt duly qualified for them. The Sacrament of the Lord's Supper is a ſolemn ratification of our baptiſmal covenant, wherein God, for his part, hath faithfully promiſed *pardon and remiſſion of ſins to all true penitents;* and we, for our parts, are therein ſolemnly bound to be *faithful and obedient unto him*, 2 Tim. ii. 19. Before then we can promiſe to ourſelves any benefit or advantage from the participation of this *ſolemn rite and covenant* between God and us, we muſt endeavour (what in us lies) to poſſeſs our ſouls with all thoſe divine qualifications which *this Sacrament of the Lord's Supper requires*, to render us worthy partakers thereof.

And what thoſe are is the deſign of this Diſcourſe: wherein I ſhall endeavour to ſhew what that *preparation of heart and mind* is, which muſt diſpoſe us for a worthy participation of the bleſſed Sacrament. And herein I hope to remove all thoſe fears and ſcruples which ariſe in our mind about *eating and drinking unworthily, and of incurring our own damnation thereby*, as groundleſs and unwarrantable: And to do this I ſhall take occaſion to explain that part of our CHURCH CATECHISM, deſignedly intended for our inſtruction, with relation to this duty of a *ſacramental preparation*, viz.

Q. What is required of them who come to the Lord's Supper?

A. *To examine themſelves whether they repent them truly of their former ſins: ſtedfaſtly purpoſing to lead a new life, have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and to be in Charity with all men.* This is that Sacramental preparation which our Church (in as few words as is poſſible) hath provided for our Companion or Guide to the holy Altar. The duty then of a devout Communicant conſiſteth in theſe ſix following particulars: 1. Self-examination, to *examine themſelves*. 2. Repentance towards God, *whether they repent them truly of their former ſins*. 3. Holy purpoſes or reſolutions of a new life, *ſtedfaſtly purpoſing to lead a new life*. 4. Faith in God's mercy through Chriſt, *to have a lively faith*, &c. 5. A thankful remembrance of his death. 6. And *laſtly*, Unfeigned love or charity for all mankind, *and to be in charity with all men*.

The firſt part then of a Communicant's duty is *ſelf-examination*: a duty not only enjoined by human authority, but likewiſe commanded by St *Paul*. *But let a man examine himſelf, and ſo let him eat of that bread,*

bread, and drink of that cup, 1 Cor. xi. 28. Intimating, that no man ſhould preſume *to eat of that bread, and drink of that cup, without a previous preparation*, if he meant to eſcape that ſame judgment or condemnation which theſe *Corinthians* brought upon themſelves for their *irreverent, ſinful, and diſorderly behaviour at this Sacrament*. And this was the occaſion of St. *Paul's* caution and reproof; *He that eateth and drinketh unworthily*, (ſays the apoſtle,) *eateth and drinketh damnation to himſelf* †, *not diſcerning the Lord's body*, ver. 29.

But that our preparation may be ſo well performed by us as to prevent the like danger, let us, (as the wiſe man adviſeth) *remember the end, and we ſhall never do amiſs*, Eccleſ. vii. 36. *Firſt*, then, that we may come to this heavenly feaſt *holy, and adorned with the wedding garment*, Matth. xxii. 11. we muſt ſearch our hearts, and examine our conſciences, not only till we ſee our ſins, but until we hate them; and inſtead of thoſe filthy rags of our righteouſneſs, we muſt adorn our minds with pure and pious diſpoſitions, *even that clean linen, the righteouſneſs of the ſaints*, Rev. xix. 8. With theſe ornaments are holy ſouls fitted for the ſociety of that celeſtial company, which are to be met with at this ſolemnity. *Secondly*, Another end or deſign of this ſtrict preparation is, that we may be accepted of by God as worthy communicants; *for he, who knoweth the ſecrets of all our hearts, neither is there any creature that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him with whom we have to do*, Jer. xvii. 10. Heb. iv. 13. may approve of the ſincerity of our repentance; and the King, who comes in to view the *gueſts*, Matth. xxii. 11. may (though ſtrictly ſpeaking we are not ſo) count us worthy of his favour and countenance. And how to obtain ſo great a bleſſing, theſe following inſtructions will help and aſſiſt us.

Firſt, We are directed *to repent us truly of all our former ſins*. This is that preparation which Chriſt himſelf requires of us, *Matth.* iii. 2. 3. A duty, you know, which our ſinful lives make always neceſſary for our conſideration, if ever we expect eternal happineſs hereafter, *Luke* xxiii. 2, 3. But more eſpecially the dignity of this Sacrament requires that it ſhould be enquired into with more than ordinary care and circumſpection; becauſe without ſincere repentance we cannot expect any benefit or advantage from the death and paſſion of Chriſt, which in this Sacrament we commemorate, and have the merits of it conveyed to us by this ſacred memorial. Suppoſing then that this is ſufficient to convince you of the neceſſity and importance of this duty, that upon it depends our welcome or rejection to or from this heavenly feaſt unto which you are called. I proceed now, in the *ſecond*

Repentance

† *Note*, This word *Damnation* does not ſignify *eternal condemnation*, but on the contrary, ſome temporary puniſhment or judgment, (as you have it in the margin of your Bible), ſuch as ſickneſs or death, with which this city of *Corinth* was afflicted, for their great abuſe and profanation of this ſolemn inſtitution: ſo that the ſins here reproved, [*viz.* gluttony, drunkenneſs, and faction, *ver.* 18, 21, 22.] and the damnation here threatened hath no relation to us, unleſs it could be proved that any of us were ever guilty of the ſame wickedneſs with theſe *Corinthians*; which I believe no man ever was, or would be ſuffered to approach the Lord's table after ſuch a diſorderly manner as they did, if men were ſo lewd and profane.

ſecond place, to inform you, That if our repentance, or return to God, be real and ſincere, it will produce theſe following *good effects* in us *.

The nature of a true repentance.

Firſt, *A ſenſe, a ſorrow, and confeſſion of all our former ſins.* Secondly, *A ſtedfaſt purpoſe or reſolution to lead a new life.* Theſe are the genuine *fruits of a true repentance*, and muſt always accompany our return to God, if we hope to have it effectual to our ſalvation. And,

Firſt, We muſt labour to gain a *ſenſe* or *ſight* of all our former ſins and wickedneſs. This will readily preſent itſelf to us by comparing our lives and actions by the rule or ſtandard of Gods word, which we muſt make the meaſure of our examination †. St *Paul* ſhews us, *Rom.* iii. 20. that *by the law is the knowledge of ſin*; and our own experience will convince us, that there is no way more likely to diſcover our iniquities, and to humble ourſelves for them, than a ſerious application of Gods word to our crooked paths: and this duty of *ſelf examination* is never more properly applied to than when we intend to receive the holy communion. For unleſs we ſee their number, and apprehend the heinouſneſs of our offences, and fear the vengeance due unto us for them, we are altogether unfit for the commemoration of his death *who died for our ſins, and roſe again for our juſtification.* It is the ſenſe and ſight of ſin that muſt ſhew us the need and neceſſity of a glorious Redeemer, and what obligations we are under to bleſs and praiſe God for our ſalvation by his Son JESUS CHRIST. Of ſuch great uſe and advantage is this duty of *ſelf-examination* at all times, that *Pythagoras*, in thoſe golden verſes which go under his name, particularly recommends the ſame to his ſcholars. *Every night before they ſlept, he enjoins them to examine themſelves what good they had done, and wherein they had tranſgreſſed. Run over theſe things*, (ſaith he,) *and if you have done evil, be troubled; if good, rejoice.* This courſe, if daily followed, as is ſuggeſted by *Hierocles*, his excellent commentator, perfects the divine image in thoſe that uſe it. *Plutarch*, *Epictetus*, *Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the ſame practice by their own examples; but eſpecially holy *David*, *I thought on my ways, and turned my feet unto thy teſtimonies*, Pſal. cxix. 59. And this method, no doubt, is an admirable means to approve us in virtue, and the moſt effectual way to keep our conſciences awake, and to make us ſtand in awe of ourſelves, and afraid to ſin, when we know before hand that we muſt give ſo ſevere an account to ourſelves of every action. And when we are employing our minds in this duty of *ſelf-examination* before the communion, or at any other time, we muſt diſcharge it as impartially as it is poſſible for us, judging as ſeverely of our own actions as we would do of our greateſt and worſt enemy; or otherwiſe we ſhall but flatter and deceive ourſelves in a matter of the greateſt weight and importance, *viz.* of knowing the ſtate and condition of our own *ſouls*;

The ten commandments.

* See an Explication of the Creed, the Ten Commandments, and the Lord's Prayer, by *John Rawlet*, B. D. author of the Chriſtian Monitor.

† See the Daily Self-examinant; or, An earneſt Perſuaſive to the Duty of Daily Self-examination, &c. by Dr *Warren*.

ſouls: but if our enquiries are juſt and true, we ſhall then plainly diſcover wherein, and how often, we have gone aſtray, and done amiſs. We ſhall, by the faithful diſcharge of this duty, bring to light *all our ungodly, unjuſt, and uncharitable actions; all our vain and filthy ſpeeches; all our wanton, proud, and covetous thoughts.* Such a ſtrict and impartial examination will diſcover to us that accurſed thing *ſin*, Deut. vii. 26. which has defiled our nature, made God our enemy, and will exclude us the kingdom of heaven, if not repented of, 1 *Cor.* vi. 9. 10.: but by ſuch a ſevere ſcrutiny as this we ſhall ſoon perceive the number of our tranſgreſſions; what vile wretches and grievous offenders we are; how often we have broken our moſt ſerious vows and reſolutions, eſpecially after the receiving the holy ſacrament, and in times of ſickneſs and diſtreſs. Such a ſight, and ſuch a proſpect of miſery as this ſhould excite in us a hearty trouble and ſorrow for ſin; eſpecially if we caſt an eye upon the final iſſue and conſequences of it with reſpect to the world to come. *Upon the ungodly* (ſaith holy *David*) *God will rain ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink*, Pſal. xi. 7. *Great plagues remain for the ungodly, indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doeth evil*, Rom. ii. 8, 9. *The wicked ſhall be turned into hell, and all the people that forget God*, Pſal. ix. 17. Theſe, and many other ſuch like texts of Scripture, may give us ſome idea or notion of the deplorable condition of the wicked in a future ſtate, and of God's hatred againſt ſin; and is not this then, without multiplying arguments, ſufficient to affect us with great grief and ſorrow, when we conſider, that ſo long as we live in a vicious courſe, ſo long are we expoſed to all thoſe plagues and torments which God hath in ſtore for wicked men, and will moſt certainly be their lot and portion, if not prevented by a timely repentance?

The *ſecond* part of a true repentance is *Contrition*, or a ſorrowful bewailing of our own ſinfulneſs in *thought, word*, and *deed*. When we call to mind the *ſins* and *follies* of our paſt lives, and the dangers we are like to fall into, ſurely we cannot be otherwiſe affected than ſenſibly grieved with the thoughts and apprehenſions of our preſent and approaching miſery. The ſorrows of *David*, and the repentance of St. *Peter*, 2 Sam. xii. Luke xxii. ſhewed themſelves in floods of tears, and were too big to be confined within; but our hearts are generally ſo hard and unrelenting, that we ſin againſt God, and loſe our own ſouls without ſo much as a ſigh or tear. I know that the tempers of people are different; ſome can ſhed tears upon every ſlight occaſion, and others cannot weep, tho' their hearts are ready to break for grief: and therefore we are not to judge of the ſincerity of our own or other people's repentance by ſuch ſigns and tokens; nor are tears always neceſſary to repentance, though they very well become us: and the leaſt we can do when we have done amiſs is to be ſorry for it, and condemn our folly, and to be full of indignation and diſpleaſure againſt ourſelves: *I will declare my iniquity*, (ſaith holy *David*,) *and be ſorry for my ſin*, Pſal. xxxviii. 18. eſpecially if we have been very wicked, and have multiplied

Contrition.

our

our tranſgreſſions, and have continued long in an evil courſe, have neglected God, and have *forgotten him days without number*, then the meaſure of our ſorrow muſt bear ſome proportion to the degrees of our ſins; if they have been as *ſcarlet* and *crimſon*, Iſa. i. 18. that is, of a deeper dye than ordinary, then our ſorrow muſt be as deep as our guilt; if not ſo great, we ought to ſhew ſo much trouble and contrition of ſpirit, as to produce in us a penitential confeſſion of all our *former ſins*;

Confeſſion of ſin.

Which is the *third* property of a ſincere repentance. *I will acknowledge my ſin unto thee*, (ſays the prophet *David*), *and mine unrighteouſneſs have I not hid; I ſaid, I will confeſs my ſins unto the Lord, and ſo thou forgaveſt* the iniquity of *my ſin*, Pſal. xxxii. 5. Which confeſſion of ſins muſt not be in general terms, that we are ſinners with the reſt of mankind, but it muſt be a ſpecial declaration to God of all our moſt heinous ſins in *thought*, *word*, and *deed*, with all their ſeveral aggravations, laying open our ſores to our heavenly Phyſician; and this we muſt do, to ſhew that we condemn all our former evil and vicious courſes, with a full purpoſe and reſolution of mind, (by God's aſſiſtance,) that we never intend to do the like again. Unleſs this be done, our ſorrow for ſin, and the confeſſion of our wickedneſs, can never profit us in the ſight of God, if it be not joined with a firm reſolution of leading *a new life*;

A new Life.

Which is the *fourth* and moſt eſſential part of a *ſincere repentance*, and the only condition of finding mercy with God. *He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them ſhall have mercy.* Prov. xxviii. 13. *Let the wicked man forſake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.* Iſa. lv. 7. *I tell you, Nay;* (ſaith Chriſt) *but except ye repent, ye ſhall all likewiſe periſh*, Luke xiii. 3. *Repent ye therefore, and be converted, that your ſins may be blotted out*, Acts iii. 19. Thoſe preceding parts of repentance before mentioned are only preparative to this; that which muſt complete and finiſh the work of a new convert, is to become *a new creature; to turn from our evil ways, and to break off our ſins by righteouſneſs*. This certainly muſt be the deſire and intention of all communicants, if they hope or expect any benefit or advantage from this *ſolemn rite or covenant*; for he that comes with a deſign or intention of continuing in his former ſins, comes ſomewhat like unto *Judas*, that came and received, and at the ſame time continued his reſolution of betraying his Maſter. That which makes a man abſolutely unfit to receive the holy Sacrament, is the living in the conſtant and habitual practice of any known ſin, without the leaſt deſire or intention of repentance or amendment. Such a man's approach to the *holy table*, no doubt, is to *eat and drink his own damnation*, ſince it is a plain mocking of God, and a great contempt and abuſe of his divine authority. We muſt therefore (by the help and aſſiſtance of God's grace) reſolve to lead *a new life, following the commandments of God*, or otherwiſe our former examinations will appear but ſlight and ſuperficial, our ſight and ſenſe of ſin trivial and indifferent,

indifferent, our ſorrow and contrition of ſpirit forced and hypocritical, and our confeſſions odious and formal. Therefore examine well the ſincerity of your repentance and reſolutions, that you neither deceive God nor yourſelves; him you cannot, becauſe he is *a ſearcher of the heart*, and *a diſcerner of the thoughts*, nor will he accept of any thing which is not hearty and unfeigned. Not that we are to ſuppoſe that this Sacrament of the Lords Supper doth require perfect obedience in all our addreſſes to the *holy altar*, or that none muſt come but ſuch as are in a ſinleſs ſtate of perfection: no; this were impoſſible, becauſe *there is no man that liveth and ſinneth not; for who can ſay, I have made my heart clean, I am pure from my ſin? And that even the juſt man falleth ſeven times a day.* The Sacrament of the Lord's Supper is not a converting, but a confirming ordinance, intended to preſerve and increaſe that ſpiritual *life* and *grace* which we received at our baptiſm; ſo that when we come to the holy communion, we come hither for freſh ſupplies of *grace* and *goodneſs for the ſtrengthening and refreſhing of our ſouls in all holineſs and virtue.* As our natural bodies are fed and nouriſhed with thoſe elements of bread and wine, the ſame effect is wrought in the ſoul, in the inward man, by theſe *holy myſteries*, as in the outward man by bread and wine; bread being the ſtaff of life, and wine the moſt ſovereign cordial (when taken in due proportion) to cheer and rejoice the heart. And thus our ſouls, by this Sacrament, are fortified and ſtrengthened with *grace, wiſdom, courage, and all other ſpiritual gifts, to keep us through faith unto ſalvation.* Both the comfort and benefit of it are great; the comfort of it, becauſe it does not only repreſent to us the exceeding love of our Saviour, in giving his *body to be broken*, and his *blood to be ſhed for us*, but it likewiſe ſeals to us all thoſe bleſſings and benefits which are purchaſed and procured for us by his death and paſſion, *viz. the pardon of ſin*, and *power againſt it.* The benefit of frequent communion is alſo of as great advantage, becauſe hereby we are confirmed in all grace and goodneſs, and our reſolutions to live in obedience and conformity to God's laws are ſtrengthened, and the grace of God's holy Spirit to do his will, is hereby conveyed to us: it is the ſovereign remedy againſt all temptations, by mortifying our paſſions and by ſpiritualizing our affections; in a word, it is the likeliſt method to make our bodies the temples of the Holy Ghoſt, and to prepare our ſouls for the enjoyment of God to all eternity.

No abſolute obedience expected after the holy Sacrament.

And if at any time, thro' ignorance, ſurpriſe, or the violence of any other temptation, we ſhould fall into thoſe very ſins which we have repented of, and vowed againſt, when we were at the laſt ſacrament, yet theſe relapſes ſhould not make us afraid of coming again, ſince we have always the benefit of repentance allowed us; if after a relapſe we repent and renew our reſolutions with a hearty grief and contrition of ſpirit, we are made whole as before. *If the wicked* (ſaith God) *will turn from all his ſins that he hath committed, all his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him*, Ezek. xviii.

Relapſes after receiving not dangerous.

xviii. 21. 22. *Sin no more*, (ſays our Saviour to the woman taken in adultery,) *and I will not condemn thee*, John viii. 11. It is not the commiſſion of this or that great ſin that will utterly exclude us from God's mercy and forgiveneſs, for then indeed no perſon could eſcape damnation, becauſe *there is not a juſt man upon earth that doeth good and ſinneth not*, Eccleſ. vii. 20.; but it is our living and dying without repentance and amendment that brings God's wrath and vengeance upon us. His mercies are not limited; he will not only pardon us once or twice, but always upon our repentance and return to him. No time, no age or ſeaſon, does he except againſt; *but whenever the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive*, Ezek. xviii. 27. Neither is there any ſin, though never ſo vile and heinous in its own nature, but ſhall be remitted and forgiven, unleſs it be that againſt the Holy Ghoſt. *All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven*, Matth. xii. 31, 32.; and, conſequently, this ſin of *eating and drinking unworthily*, in the worſt ſenſe, cannot be a damning ſin, becauſe God in the goſpel (for Chriſt's ſake) has promiſed to forgive all our ſins, upon our repentance, and therefore this of unworthy receiving among the reſt.

Some people, I remember, have been very much concerned and diſcompoſed at their devotions, upon the repetition of ſome few expreſſions contained in the laſt exhortation to the communion, *viz.*—'*Of being guilty of the body* '*and blood of Chriſt our Saviour;* '*of eating and drinking our own* '*damnation.—Not conſidering the* '*Lord's body.—Kindling God's* '*wrath againſt us.—Provoking him* '*to plague us with divers diſeaſes,* '*and ſundry kinds of death?*' Theſe are hard ſayings, and ſome of them too hard to be underſtood: but, however, they are all avoided and eſcaped by coming worthily, *i. e. by faith and repentance.* Therefore let not theſe terrible expreſſions trouble you, or detain you from the holy communion: repent and believe, and you are ſafe and ſecure from falling into any of thoſe dangers which theſe ſentences may ſeem to threaten you with. So that the want of preparation, as ſome men have alledged, and in the ſenſe they generally take it, can never be a ſufficient plea or pretence for their not coming to the holy communion; becauſe, after our beſt and ſtricteſt endeavours to prepare ourſelves, we profeſs, (before God and the congregation,) 'That we do not 'come to this heavenly table 'truſting in our own righteouſneſs, 'but in his manifold and great 'mercies.' By theſe we are invited to come; and to the mercy of God through Chriſt, all of us muſt flee, and take ſanctuary in, who has promiſed, that *he will in no wiſe caſt out thoſe who come unto him*, John vi. 37. *A broken and a contrite heart, O God, thou wilt not deſpiſe*, Pſal. li. 17. There is nothing dreadful in this Sacrament, but to the wilful, impenitent, and perſevering ſinner, whoſe condition is dreadful, and every page in Scripture is terrible againſt ſuch, whether they come or not; but to the penitent and humble ſoul nothing is diſmal or affrighting in this holy feaſt: there are none condemned

condemned for unworthy receiving, but ſuch who deſerve it for continuing in their iniquities; and this impenitence renders even their prayers *an abomination unto the Lord*. Though they never partake of the body and blood of Chriſt, they are in equal danger with thoſe who eat and drink unworthily; nay, I might ſay, in greater; becauſe the one uſeth the means in obedience to our Saviour's command, and the other wilfully neglects that which would prevent his *damnation*, if rightly conſidered, and timely applied to. The ſureſt way, I ſay, to prevent our *damnation*, is to receive the Sacrament more frequently than men uſually do, that by a conſtant participation of this ſpiritual food *of the living bread which comes down from heaven*, their ſouls may be nouriſhed in all goodneſs, and new ſupplies of God's grace and holy Spirit may be continually derived to them for the purifying of their hearts, and to enable them to run the ways of God's commandments with more conſtancy and delight than they did before. So that the true conſequence *of eating and drinking unworthily* ſhould rather excite our care and diligence in this duty, than delude us with falſe reaſonings to ſuch a neglect as will certainly increaſe our *damnation*; it being certain, that God will never caſt any man into eternal flames for ſtriving to do his duty as well as he can. *If there be firſt a willing mind*, (ſaith the Apoſtle,) *it is accepted according to that a man hath, and not according to that he hath not*. 2 Cor. viii. 12. Neither ought we to think ſo unworthily of the Son of God, who came into the world *to ſave ſinners*, that he would inſtitute this ordinance to be a ſnare to entangle our ſouls with. It was not ordained for angels, or for glorified ſaints, but for humble and penitent ſinners, to bring them home to God; it being a ſeal of their pardon, and a refreſhing declaration of our heavenly Father's readineſs to forgive the *chiefeſt of ſinners for Jeſus's ſake*, who graciouſly calls upon all who are *wearied and oppreſſed with the guilt and burden of their ſins, to come to him, and he will refreſh them*, Matth. xi. 28. *Chriſt came not to call the righteous, but ſinners, to repentance*, Matth. ix. 13.; and, conſequently, ſuch as account themſelves moſt unworthy are thoſe very perſons whom Chriſt doth here call and invite to the *Sacrament*, when deeply ſenſible of their unworthineſs. Were we not ſinners, were we not *conceived and born in ſin*, we ſhould not need ſuch means and inſtruments of grace as *ſacraments* are; but "being by nature born in ſin, and 'the children of wrath, we are 'hereby made the children of 'grace, and inheritors of the 'kingdom of heaven." *They that are whole* (ſaith Chriſt) *have no need of a phyſician, but they that are ſick*. This being the caſe of all mankind with reſpect to their ſpiritual life, there is no other way to free ourſelves from this death of ſin, but ſpeedily to apply ourſelves to this heavenly Phyſician, *who came into the world to ſeek and to ſave thoſe that are loſt, and ready to periſh*. And the very ſenſe of our own unworthineſs is, of all other arguments, the beſt qualification to recommend us to God's favour and mercy, ſince we know that *he reſiſteth the proud* (and preſumptuous ſinner,) but never denies his grace and favour to the *humble* and *meek*. As often then as we come to the holy communion

nion with such an honest and true heart, as to exercise our *repentance towards God, our faith and hope of his mercy through Christ, for the forgiveness of our sins, and our love and charity for all mankind;* such a temper and resolution of mind as this will doubtless render us worthy partakers of these *holy mysteries*, and prevent us *eating and drinking damnation to ourselves.* Nay, I further add, that any person thus disposed or qualified may come (if it should be required) at an hour's warning, as safely as he may come to Church and say his prayers, or to hear a sermon. The dueness of preparation doth not so much depend upon our setting aside so many extraordinary days for the forcing ourselves into a religious posture of mind, as upon the plain natural frame and disposition of our souls, as they constantly stand inclined to virtue and goodness, through the general course of our lives. From whence I infer that a multitude of business, or a man's being deeply engaged in the public affairs of this world, cannot be any just plea or pretence for his not coming to the holy communion; because all business is consistent with the duties of religion, provided we govern our affairs by Christian principles: for though such men have not leisure for so much actual preparation, yet they may have that habitual preparation, upon which the great stress ought to be laid in this matter. Nay, even the conscientious discharge of a man's duty in his business may be one of the best qualifications to recommend him to God, since every man serves God when he follows his calling with diligence, and observes justice and honesty in all his dealings; and, consequently, the greater danger and temptation he is exposed to through the multiplicity of business, the more need hath he of God's grace and assistance, which are abundantly communicated to us in this holy ordinance. So that men of business, if they have any serious thoughts of another world, ought more especially to lay hold on such opportunities which secure the salvation of their souls; for as they who have leisure ought to *receive* constantly, as the best improvement of their time, so they that are engaged in many worldly affairs ought to come the oftner to the holy communion, and learn how to sanctify their employments. But to proceed.

Men of great business, either public or private, are not thereby excused from frequent *Communion.*

The other branch of a communicant's duty is, to examine whether he hath *a lively faith in* God's mercy through Christ. *Examine yourselves whether ye be in the faith*, 2 Cor. xiii. 5; this Sacrament of the Lord's Supper being only appointed for such believers as own their baptism, and profess the *faith* of Christ crucified, and understand the fundamental Articles of the *Christian religion* contained in the Apostles' Creed, and also the end and design of this holy institution. The benefits of our Saviour's death and passion in this Sacrament are indeed freely offered unto all, but only effectually to believers. *As many as received him, to them gave he power to become the sons of God, even to them that believe in his name.* John i. 12. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent,* John xvii. 3. All that Christ hath done and suffered for

A lively faith in God's mercy.

us

us men, and for our ſalvation, can never profit us, unleſs we have *faith* to believe it. That which muſt render the benefits and bleſſings of the goſpel effectual to our ſalvation is our faith in Chriſt. *Verily I ſay unto you*, (ſaith our Saviour,) *He that heareth my words, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death into life*, John v. 24. The ancient Churches accounted thoſe only *faithful* that had received the *Lord's Supper*; and the *Germans* allowed none to come unto their ſacrifices who had loſt their ſhields; nor does our own Church allow, that any of us ſhould come to this Chriſtian ſacrifice without the ſhield of faith. *Draw near with faith*, (ſays the Prieſt,) *and take this holy ſacrament to your comfort*. And this faith for the object hath God's mercy, through Chriſt, as the fountain and foundation of all thoſe infinite bleſſings and comforts which we gain by his manifeſtation in the fleſh; and if we enquire into the cauſe and reaſon of ſo much mercy and goodneſs to mankind, no other can be given but *the riches of his mercy*, Eph. ii. 4. And if we farther enquire how this mercy became ours, the anſwer is plain. It was through Chriſt, by whom all the bleſſings of this life, and thoſe of a better, are purchaſed for us, and muſt be obtained through the merits and interceſſion of the *holy Jeſus*; by him we were redeemed, *and, according to the riches of his grace, we have obtained remiſſion of our ſins, and through him at laſt we ſhall be glorified.*

A thankful remembrance of his death.

And to this our *faith* we muſt join a thankful remembrance of his death, and of thoſe benefits which we receive thereby. *Our gracious and merciful Lord* (ſaith holy David) *hath ſo done his marvellous works, that they ought to be had in remembrance*, Pſalm cxi. 4.; but eſpecially this work of our redemption by *Jeſus Chriſt*, which to forget were an ingratitude baſer and viler than ever *heathens* or *publicans*, the very worſt of mankind among the *Jews*, were known to be guilty of towards their benefactors, Mat. v. 46. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* 1 John iv. 10. This is a mercy far above all other mercies; nay, it is even this which ſweetens all other mercies to us. Had there been no redemption, our creation had only made us capable of endleſs torments, and it had been better for us never to have been born than to inevitable ruin; which muſt have been our lot and portion, had not 'the Son of God, by his own oblation of himſelf, once ſuffered upon 'the croſs, made a full, perfect, 'and ſufficient ſacrifice and ſatisfaction to God for the ſins of the 'whole world.' The conſequence of this redemption are ſo infinitely great and valuable, that it as much ſurpaſſes our underſtanding as it does our merits. This we are to declare, and to publiſh to all the world, what God hath done to ſave mankind from that damnation which they have deſerved, and to reſtore us again to that happineſs and glory, which we could never expect or hope to enjoy, had not Chriſt died for us. *O come hither and hearken, all ye that fear God, and I will tell you what he hath done for my ſoul*, Pſal. lxvi. 16. *Praiſe the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thy ſins, and healeth all thine infirmities;*

firmities, and ſaveth thy life from deſtruction, and crowneth thee with mercy and loving kindneſs, Pſal. ciii. 2, 3, 4. With what joy and thankfulneſs then ſhould every good Chriſtian commemorate this exceeding love of God in the ſalvation of ſinners by *Jeſus Chriſt*! This was the proper end and deſign of this inſtitution, to perpetuate this wonderful love of Chriſt in laying down his life for us. *Do this in remembrance of me*, ſaid our Saviour a little before his crucifixion: which being a ſolemn command of our *Maſter and only Saviour thus dying for us*, we cannot refuſe obedience hereunto, without being guilty of the moſt horrible ingratitude and contempt of his divine authority. He hath appointed it for a ſolemn commemoration of his great love to us, in laying down his life for us men, and for our ſalvation, and therefore he commands us to do it *in remembrance of him*. And St. *Paul* tells us, that *as often as we eat this bread and drink of this cup, we do ſhew forth the Lords death till he come*. As for thoſe men then amongſt us who profeſs themſelves Chriſtians, and hope for ſalvation by Jeſus Chriſt, not to pay obedience to this his command, is a downright affront to his ſacred Majeſty: and he may juſtly upbraid us Chriſtians, as he did once the Jews, *Why call ye me, Lord, Lord, and do not the things which I ſay?* How unworthy are we of that ſalvation which he hath wrought for us, if we deny him ſo ſmall a favour, ſuch a reaſonable requeſt, as to commemorate his death and bitter paſſion once a month, or at leaſt thrice a year; who '*did humble himſelf even to the death of the croſs for us miſerable ſinners, who lay in darkneſs, and in the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life.*' In this ſacrament of the Lord's ſupper we have the pardon and remiſſion of all our ſins, the grace and aſſiſtance of God's holy Spirit, and the hopes of eternal life and happineſs freely offered unto us; and therefore, had we no love, no regard or reverence to the dying words of our crucified Saviour, yet ſurely the conſideration of our own preſent and future advantage might prevail with us to be more frequent at the Lord's table than we uſually are.

Our obligations to a frequent communion.

Mens own intereſt ſhould oblige them to a conſtant communion, becauſe of its great benefits.

Hitherto a communicant hath been directed to ſet his heart right towards God; but this is not all, he muſt proceed further, and enquire how it ſtands affected towards his neighbour, ſince we are expreſsly forbidden, *Mat.* v. 23, 24. to offer up any *gift* or oblation unto God, if our hearts are leavened with malice, hatred or revenge. *If thou bring thy gift unto the altar, and there remembereſt that thy brother hath ought againſt thee, leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.* Here you ſee that Chriſt prefers *mercy before ſacrifice*. And it is generally agreed upon by the ancient fathers, that theſe words of our Saviour do directly point at this ſacrament, on purpoſe to oblige all communicants to forgive all manner of injuries *before they preſume to eat of that bread, or to drink of that cup*. And it is expreſsly ſaid, *Mat.* vi. 14, 15, that our

And to be in charity with all men.

Forgiving of injuries expected from a communicant.

our prayers are not accepted, nor our pardon ſealed in heaven, until ſuch time *as we forgive men their treſpaſſes*: and to be ſure we can never be welcome or worthy gueſts at this heavenly feaſt, where *Jeſus*, the Saviour of penitents, and the Prince of peace, is ſpiritually preſent, unleſs our repentance reconcile us to God, and our charity to all mankind.

Charity to the poor.

And this charity of the heart, in forgiving of injuries, muſt likewiſe ſhew itſelf by the hand, in relieving the wants and neceſſities of the poor. We read that, when this Sacrament was adminiſtred in the apoſtles days, that large collections of monies were then gathered for the maintenance of the poor clergy and laity, *Acts* ii. 44, 45, 46. and 1 *Cor.* xvi. 1. And *Theodoret* obſerves, that *Theodoſius* the Emperor, when the time came to offer, aroſe, and preſented his oblations with his own hands. It was not determined how much every man ſhould give, but all men were exhorted and enjoined to offer ſomething according to their ability; which, if any neglected, the fathers cenſured them as unworthy Communicants: and, to be ſure, nothing within our power can ſo effectually recommend our prayers and devotions like this of *charity*. It is well obſerved, *Mat.* vi. that our Saviour hath incloſed prayer between *alms* and *faſting*; and therefore they are called its two wings, without which it will never fly ſo high as the throne of God. While *Cornelius* was faſting and praying, we read, that an angel from heaven was diſpatched to him with this happy meſſage, *Thy prayers and thine alms are come up for a memorial before God*, Acts x. iv. *He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again*, Prov. xix. 17. *Charge them that are rich in this world——that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life*, 1 Tim. vi. 17, 18, 19. *Do you not know, that they who miniſter about holy things live of the ſacrifice; and they who wait at the altar are partakers with the altar? even ſo hath the Lord alſo ordained, that they who preach the goſpel ſhould live of the goſpel*, 1 Cor. ix. 13, 14. *If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things?* ver. 11. But we may juſtly complain with St. *Baſil*, "That we 'know ſome who will 'faſt and pray, ſigh 'and groan, yea, and do all acts 'of religion which coſt them no-'thing, but will not give one far-'thing to the poor. What bene-'fit is there, ſaith he, of all the 'reſt of their devotions?"

Baſil's Hom. on *Mat.* xix.

Prayer.

And when the communicant has thus far advanced towards the altar, in his *examination*, *repentance*, &c. he muſt not forget another excellent preparative belonging to this duty of communicating worthily, which, although it be not mentioned in our *church catechiſm*, yet it is always implied as a neceſſary part of our *ſacramental preparation*, i. e. *Prayer* †, private and publick; a duty upon

† See the Devout Soul's Daily Exerciſe, in prayers, contemplations, and praiſes; containing devotions for morning, noon, and night, for every day in the week, with prayers and thankſgivings for perſons of all conditions, and upon all occaſions, by *R. Parker*, D. D.

upon which all your preſent and future bleſſings depend, *Mat.* vii. 7. 8. and xxi. 22. And ſo near a relation hath this duty of prayer with this ſacrament, that all thoſe bleſſings, therein contained and promiſed, are only in return to our prayers; and no doubt but that man who makes conſcientious practice of this duty in his cloſet, and at church, can never be unprepared for this ſacrament, nor want a title to God's peculiar favour and bleſſing; *For the eyes of the Lord are over the righteous, and his ears are open unto their prayers*, 1 Pet. iii. 12. The conſtant exerciſe of *prayer* is the beſt method to get the maſtery over the evil inclinations and corrupt affections. and to overcome our vicious habits; it preſerves a lively ſenſe of God and religion in our minds, and fortifies us againſt thoſe temptations that aſſault us; it ſpiritualizeth our nature, and raiſeth our ſouls above this world, and ſupports us under the troubles and calamities of this life, by ſanctifying ſuch afflictions*; it leads us gradually to the perfection of a Chriſtian life, and preſerves that union between God and our ſouls, which feeds ſpiritual life with grace and goodneſs; without it, we in vain pretend to diſcharge thoſe Chriſtian duties incumbent on us, or to proſper in our temporal affairs, which muſt have God's bleſſing to crown them with ſucceſs. And as a prayer in general has theſe great bleſſings and advantages attending it, ſo give me leave to ſuggeſt to you under this head, that thoſe † public prayers and devotions, which we offer unto God in our churches, are not only more acceptable to him, but alſo much more edifying and advantageous to ourſelves; they cannot but be more acceptable to God, becauſe thereby his honour and glory is much more conſiderably advanced and maintained in the world than by our private devotions. By theſe outward *ſigns* and *tokens*, we publickly declare to all the world that inward *regard* and *eſteem* which we have for his divine perfections and goodneſs: hereby *we let our light ſo ſhine before men, that they may ſee our good works, and glorify our Father which is in heaven*, Mat. v. 16. There is no duty in Scripture more frequently commanded, none more earneſtly preſſed upon us, than this of publick prayer. We have the example of all good men in all ages for it; and of Chriſt himſelf, who was daily in the temple, and in the ſynagogues, and no queſtion frequented thoſe places at the uſual hours of prayer: becauſe then he had the fairеſt opportunity, from thoſe public aſſemblies, to inſtruct, and to exhort to *faith and repentance*. *2dly*, We may expect greater bleſſing and ſucceſs to our requeſts and deſires, when we join in the publick prayers of our church, than from private, becauſe our Saviour has, in a ſpecial manner, promiſed to ſuch aſſemblies his immediate preſence, that *where two or three are gathered together in his name, there will he be in the midſt of them*, which he hath no where ſaid the like of private, though both are very good, nay, both are abſolute-

Publick prayers recommended.

* See the Daily Companion, with Chriſtian ſupports under the troubles of this world, &c.

† See a ſermon concerning the excellency and uſefulneſs of the Common Prayer, preached by *William Beveridge*, D. D. late Lord Biſhop of St. *Aſaph*, at the opening of the pariſh church of St. *Peter, Cornhill, London*.

Alſo the churchman's Daily Companion, ſhewing the neceſſity and advantages of frequenting the publick prayers, by Dr *Warren*.

ly neceſſary for the beginning and ending of a Chriſtian life; and it is a very bad ſign of ſome evil principle or other, for any man to be ſuch a ſtranger to the *houſe of prayer*; which is one of the greateſt bleſſings and privileges (if we know how to value the ſame) that we can have in this world, and has always been accounted ſuch among all wiſe and good men. It is certain that the *Turks*, whom we call Infidels, go to their publick devotions five times every day; and ſhall they not riſe in judgment againſt us Chriſtians, who cannot afford to go once or twice a day to God's houſe, when we have both leiſure and opportunity. If men ſhall be judged *for every idle word*, to be ſure they ſhall not paſs unpuniſhed for all their neglects and omiſſions of their duty of this nature. But to proceed:

Reading and Meditation.

To this duty of *frequent prayer*, the communicant ſhould ſpend ſome portion of time in reading and meditation, to raiſe his ſoul into a devout and heavenly temper. The proper office of reading is to gain ſpiritual food and ſuſtenance, and of meditation to digeſt it. Thoſe divine ſubjects, moſt proper for our ſerious contemplation on this ſolemn occaſion, I think, are our *Saviour's ſermon on the mount; the love of God in the ſalvation of ſinners through Jeſus Chriſt, repentance, faith, charity, death* † *and judgment; the happy condition of a future ſtate of bleſſedneſs, and the miſerable condition of the damned in hell.* Theſe, and the like, as they offer themſelves unto you, ſhould be meditated upon, until ſome ſorrow of mind, ſome ardour of devotion, ſome act of faith, ſome flames of love and charity, ariſe in your ſouls.

Thus have I briefly repreſented to you both the nature and neceſſity of a *ſacramental preparation*, which, in a great meaſure, contains the whole duty of a Chriſtian's life, *viz. Repentance towards God, faith towards our Lord Jeſus Chriſt, and charity towards our neighbour*: and I alſo hope, whoſoever among us will not endeavour to prepare themſelves for the holy communion, according to the fore-mentioned directions, may, by the help of God upon all occaſions, come to the Lord's table without the leaſt fear or danger of *eating and drinking damnation to themſelves*.

Church Catechiſm.

And now ſome people may cenſure this diſcourſe, as giving too great liberty and encouragement to approach the *Lord's table* with leſs preparation than otherwiſe men would venture to do: but I know no ground or reaſon for any ſuch ſuggeſtion, if they impartially conſider the excellency and perfection of that guide and companion I have followed throughout the whole: and to repreſent this duty of frequent communion otherwiſe than what the church requires, is an injury both to God and to ourſelves. And I dare affirm, that no part of divine worſhip has ſuffered more on this account, than that of the holy communion, thouſands of people not daring (in all their life-time, though very good livers) to partake of the Lord's Supper, for fear of eating and drinking their own damnation.

PRAYERS

† See an Effectual Remedy againſt the fear of Death, by *John Norris*, M. A. For further inſtruction, ſee a Treatiſe of Sacramental Covenanting with Chriſt; ſhewing the ungodly their contempt of Chriſt in their contempt of the ſacramental covenant, by *John Rawlet*, B. D. author of the Chriſtian Monitor.

PRAYERS AND MEDITATIONS

PREPARATIVE TO A

SACRAMENTAL PREPARATION;

ACCORDING TO

What the CHURCH of ENGLAND requires from her Communicants.

A Prayer to God for his gracious Assistance and Direction in our Sacramental Preparation.

HOLY, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy Majesty, and of thy glory; I, the unworthiest of all thy creatures, do here, in all humility of soul and body, prostrate myself before thee, acknowledging my own weakness and insufficiency to do any thing that is good or well-pleasing in thy sight; and therefore humbly implore the special influence of thy grace and holy Spirit, to further these my endeavours for a worthy participation of this holy communion of the body and blood of Christ, which he has commanded me to *do in remembrance of him*, and of those benefits which we receive thereby. Teach me, O Lord, the right way, and lead me in the paths of holy preparation, that I may be received as a worthy and welcome guest at this thy heavenly table. Possess my mind with a true sense of the greatness of this *mystery*, and the excellency of thy mercy, in preparing this table for our spiritual food. Inspire my soul with pure and pious dispositions, and, instead of those filthy rags of my righteousness, clothe me with the righteousness of thy saints, that my heart may be a clean, though homely, receptacle for my Saviour, and fitted for the society of that celestial company, which are to be met with at this sacred solemnity, through *Jesus Christ* our Lord. *Amen.*

Our Father, &c.

See *Psal.* xxiii, xxvi, cxi.

A Prayer for the Gift and Grace of Repentance.

ALmighty and eternal Lord God, *who art of purer eyes than to behold iniquity, and hast more especially enjoined all those who compass thine altar to wash their hands in innocency*, vouchsafe me unfeigned repentance for my past sins, a hearty sorrow and contrition of spirit to lament my sinfulness, and most firm and stedfast

purpoſes to lead a *new life*. It is the voice of thy wondrous goodneſs and mercy, that if *the wicked will forſake his ways and the unrighteous man his thoughts, thou wilt have mercy upon him, and abundantly pardon him*. O let *thy goodneſs* (whereof I have had ſo great a ſhare and plentiful experience) *lead me to repentance not to be repented of*, that I may be a fit gueſt at thy Sons table. *Have mercy upon me, O Lord, and according to the multitude of thy tender mercies, blot out all my tranſgreſſions, for thy mercies ſake in Chriſt Jeſus, the Son of thy love, whom thou haſt ſet forth to be the propitiation for our ſins.* Grant this, O merciful Father, for the ſake of my bleſſed Saviour and Redeemer. *Amen.*

See *Pſal.* vi, xxv, xxxii, xxxviii.

A Prayer before Self-examination.

O Lord, thou that art the *ſearcher of all our hearts*, and a *diſcerner of the very thoughts, and in whoſe ſight all things are naked and open*, be pleaſed to impart a ray of thy heavenly light, to diſcover all the ſins and infirmities of my paſt life, and whatſoever elſe thou knoweſt wherein I have done amiſs, that henceforward no ſecret ſin may lie undiſcovered and corrupted in my ſoul; that by examining my life and converſation by thy law, the rule and meaſure of my duty, I may underſtand the true ſtate and condition of my ſoul; and from a juſt ſenſe and ſight of all my tranſgreſſions, through the aſſiſtance of thy grace and heavenly benediction, I may be enabled to reform my life, and to *turn my feet unto thy teſtimonies*, ſo faithfully to ſearch and examine my own conſcience, that I may come holy and clean to that heavenly feaſt, and be received as a worthy partaker of that holy table which thou haſt called me to. Grant this for thy mercies ſake in *Chriſt Jeſus. Amen.*

See *Pſal.* cxxxix.

Brief

Brief Heads of Self-examination upon each Commandment.

Commandment I.

'THOUGH I have not atheistically denied the Being of a God, or wickedly renounced him by apostacy, yet have I not loved, desired and delighted in other things more than in God? or, have I not feared man, and dreaded the displeasure of the world more than God? or, have I not trusted in men, and relied upon the world, more than upon God? Have I not despaired of God's mercy? or, by presuming too much upon it, encouraged myself in sin? Have I not been unthankful for mercies received? or, have I not ascribed the glory and honour of what I now enjoy, to myself, more than to God?' (Say) *God be merciful to me a sinner, and lay not this (or those) sins to my charge.* Repeat the same at the end of every commandment.

Command. II.

'Though I have not worshipped God by images, yet have I not entertained gross and false conceptions of him? or, have I not wilfully omitted coming to Church, or to the public prayers, when I had no just occasion to hinder me? or, have I not rudely, or irreverently, or wantonly behaved myself during the time of divine service? or have I not wilfully refused to come to the Lord's Supper when I have been called to it? or, have I not rashly and unadvisedly received the sacrament without a preparation? or, have I not broken my vows and resolutions which I then made?

Command. III.

'If I have not openly blasphemed the name of God, yet have I not lightly or irreverently spoken of him? or, have I not profanely jested upon, or abused his holy places or persons, or any thing else dedicated to his service? or, have I not taken God's name in vain, by common swearing and cursing? or, have I not taken false and unlawful oaths? or, have I not broken my own vows and resolutions, especially my baptismal?

Command. IV.

'Have I not neglected the worship of God upon his sabbaths? have I not spent part thereof in vain sports, idle discourses, visits, and many other unnecessary businesses? or, have I not suffered others to profane the sabbath, when it was in my power to restrain them from so doing?

Command. V.

'Have I not been stubborn, irreverent, and undutiful towards my parents, rejecting their counsels, despising their government, and coveting their estates before their death? or have I not contributed towards their necessities when they were in want, and I had to help them? or, have I not been disloyal to my prince, stubborn and unfaithful to my master, refractory and unthankful to my minister, peevish and

'unkind to my friend and companion?

COMMAND. VI.

'If I have not actually taken away the life of any perſon, yet have I not made my neighbour's life grievous by oppreſſion, rage and violence againſt him? or, have I not by fighting, or quarrelling, wounded his perſon? or, have I not tempted him by any vice or intemperance, to deſtroy his health, and to ſhorten his days? or, have I not, by falſe and contumelious ſpeeches, wounded his good name and reputation? or, have I not, by my own luxury and intemperance in eating and drinking, been acceſſory to my own death?

COMMAND. VII.

'If I have eſcaped the groſſer acts of adultery and fornication, yet have I not conceived luſt in my heart, and neglected the means to preſerve my own and others chaſtity? or, have I not, by gluttony and drunkenneſs, or any other impure thought, defiled my ſoul? or, have I not accuſtomed myſelf to filthy talking, jeſting, and immodeſt garbs, and unchaſte behaviour in common converſation?'

COMMAND. VIII.

'If I have not been guilty of common and public ſtealing, yet have I been true and juſt in all my dealings? or, have I not contracted debts, when I was conſcious to myſelf that I was not able to pay, or make reſtitution? or, have I not waſted my own, or others eſtates, by riotous living? or, have I not by violence and oppreſſion exacted of my inferiors, or, by unlawful uſury, taken advantage of their neceſſities?

COMMAND. IX.

'If I have not before the magiſtrate ſworn falſly againſt any man, yet have I not accuſtomed myſelf to lying and ſlandering? or, have I not accuſed my neighbour unjuſtly? or have I not concealed the truth of another, when juſtice and charity obliged me to give evidence of it? or, have I not unjuſtly fought to uphold, or to blaſt my own or others credit?

COMMAND. X.

'Have I not ſecretly complained againſt the providence of God, as if others had too much, and I too little? or, have I not, by unlawful means, endeavoured to deprive others of their goods and proſperity? or, have I laboured truly and faithfully to get my own living, and to be content with that ſtate of life unto which it pleaſed God to call me?'

A penitential Confeſſion of Sins, with an humble Supplication for Mercy and Forgiveneſs.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent, create and make in me a new and contrite heart, that I, worthily lamenting my ſins, and acknowledging my wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through *Jeſus Chriſt* our Lord. *Amen.*

Here call to mind all your moſt grievous ſins.

See *Pſal.* li, vi, xxxii, xxxviii.

A

An Act of Contrition.

FAther, I have ſinned againſt heaven and before thee, and am no more worthy to be called thy Son. Woe is me, O Lord, who was conceived and born in ſin; the thoughts of my heart are inclined unto evil from my youth. Woe is me that I have ſinned againſt thee, my Creator and kind benefactor. Lord, I have done evil continually in thy ſight, and my life hath been little elſe than one continual courſe of impiety, unthankfulneſs, and of unworthy returns for all thy goodneſs and loving kindneſs to me. Woe is me that I ſhould *thus requite the Lord. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night* for my ſin! O gracious Lord, look on me as thou didſt on the apoſtle *St Peter*, and let thy compaſſionate look ſo pierce my ſtony heart, *that I may weep bitterly for my ſins*, and *produce in me that godly ſorrow which worketh unto ſalvation not to be repented of*, for *Jeſus's* ſake. *Amen.*

See *Pſal.* xxv, xxxii, xxxviii.

A Reſolution to lead a new life.

AND now, O Lord, I do not only with great ſhame and confuſion of face confeſs and bewail the ſinfulneſs and vanity of my whole life; but I do ſtedfaſtly reſolve and purpoſe (through the aſſiſtance of thy grace and Holy Spirit directing me) "to renounce 'the devil and all his works, the 'pomps and vanities of this wicked world, and all the luſts of the 'fleſh.' Be pleaſed, O Lord, to ſtrengthen and confirm theſe good reſolutions in me. And I heartily thank thee, O heavenly Father, for calling me to the ſtate of ſalvation through *Jeſus Chriſt* my Saviour, *who died for my ſins, and roſe again for my juſtification;* and I humbly beſeech thee, for his ſake, to give me grace to continue in the ſame unto my life's end. *Amen.*

See *Pſal.* i. xxiii, xxiv, xxv, cxix. cxxvi.

A Prayer for Faith in God's Mercy through Chriſt.

ALmighty God, our heavenly Father, who, for the more confirmation of our faith and confidence in thy mercy, haſt in thy holy goſpel declared, *that whoſoever believeth in thy Son Jeſus Chriſt ſhall not periſh, but have everlaſting life;* and that *this is life eternal, to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.* Increaſe this knowledge, and confirm this faith in me evermore. O let me not reſt in a dead faith, but that I may have ſuch a *lively faith* as will ſhow itſelf by love and good works; ſuch a victorious faith, which may enable me to overcome the world, and conform me to the image of thy ſon *Jeſus Chriſt* in whom I believe. O grant me ſuch a due ſenſe of thy infinite mercy, ſhewed to mankind in ſo much miſery, as may never depart out of my mind. I ſtedfaſtly believe, O bleſſed *Jeſus*, that thou didſt ſuffer upon the croſs to ſave me, and all the world, from the guilt and puniſhment of our ſins; O give me that grace, that I may *die to ſin, and riſe again unto righteouſneſs.* Accept of my imperfect ſorrow, repentance, faith, and imperfect reſolution; and let the precious merits of my crucified Saviour ſupply all my wants and imperfections. Thou haſt ſaid, *Come unto me, all ye that are weary and heavy laden, and I will refreſh you.* O bleſſed

Jeſus, I come unto thee in all humility, and deeply ſenſible of my great unworthineſs; O do thou bear this burden of ſin for me, and refreſh me with comfortable hopes of thy mercy and forgiveneſs, and the truth of thy ſalvation. Grant this, O merciful Father, through the ſame thy Son *Jeſus Chriſt*. *Amen.*

See *Pſal.* xix, lvii. *Eph.* ii. 6, 11.

A Thankful Remembrance of the Death of Chriſt.

'ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son *Jeſus Chriſt* to ſuffer death upon the Croſs for our redemption, and haſt inſtituted and ordained *holy myſteries* as pledges of his love, and for a continual remembrance of his death and paſſion, to our great and endleſs comfort.' Behold, I do moſt affectionately, and with all the powers of my ſoul and body, return thee moſt hearty praiſe and thankſgiving for thy great mercy and tender compaſſion to me and all mankind, in ſending thine only Son into the world to redeem us from ſin and miſery, and, by his meritorious death and paſſion, to purchaſe for us eternal life. Grant, O Lord, that I may always moſt gratefully remember this exceeding love of my only Saviour *Jeſus Chriſt*, thus dying for me: and work in me all ſuch holy and heavenly affections, as may diſpoſe my heart to be a worthy gueſt at thy holy table, prepared for the continual remembrance of the ſacrifice of the death of Chriſt, and of thoſe benefits which we receive thereby. *Praiſe the Lord, O my ſoul, and forget not all his benefits, who forgiveth all thy ſins, and healeth all thine infirmities, who ſaveth thy ſoul from deſtruction, and crowneth thee with mercy and loving kindneſs.*

See *Pſal.* ciii. 2, 3, 4,

A Prayer for the Grace of Charity.

'O Lord, who haſt taught us that all our doings without *charity* are nothing worth; ſend thy Holy Ghoſt, and pour into my heart that moſt excellent gift of *charity*, the very bond of peace, and of all virtues, without which whoſoever liveth is counted dead before thee;' more eſpecially, when I am going to commemorate the unſpeakable love of my bleſſed Saviour in dying for me, let not my heart be deſtitute of love towards my brethren: extend thy mercy and forgiveneſs to all mine enemies, perſecutors, and ſlanderers, and turn their hearts; which I as ſincerely beg for them, as I hope for mercy and forgiveneſs at thy hands. Poſſeſs me with kindneſs and good will for all mankind, that my *faith may work by love*, and diſpoſe my heart, according to my ability, to adminiſter towards the wants and neceſſities of thoſe who are any wiſe afflicted or diſtreſſed in mind, body, or eſtate, and to do unto all men as I would they ſhould do unto me; and give me that *charity* which covereth a multitude of ſins, that, by doing good for evil, all men may know that I am thy diſciple. Grant this for *Jeſus's* ſake. *Amen.*

See *Pſal.* xv, cxxxiii, xli, cxii. *Mat.* xxv. 34, 41. *Mat.* xviii. 21. 1 *Cor.* xiii.

A Prayer

A Prayer the Morning you intend to Communicate.

O Moſt gracious and eternal Lord God, thou haſt called all ſuch who are *weary and heavy laden* to come unto thee by faith and repentance, *and thou wilt refreſh them.* In aſſiance of this thy gracious invitation, I will come to thy heavenly table, not truſting in mine own righteouſneſs, but in thy manifold and great mercies; and although I am not worthy ſo much as to gather up the crumbs that fall from thy table, yet, ſince it is thy property always to have mercy, I will not deſpair of a kind reception. Forgive my want of a due preparation, and accept of my ſincere deſire to perform an acceptable ſervice unto thee; clothe me with the *wedding-garment*, even the graces of the goſpel, and then I am ſure I ſhall be a welcome gueſt at thy table, when I ſhall come thither in the likeneſs of thy *Son Jeſus Chriſt, in whom thou art well pleaſed.* Poſſeſs my ſoul with *lively faith, profound humility, filial obedience, enflamed affections*, and *univerſal charity*, that ſo I may become a worthy partaker of thoſe holy myſteries, to my great and endleſs comfort. Grant this, O heavenly Father, if it be thy bleſſed will, through *Jeſus Chriſt. Amen.*

Our Father, &c.

See *Pſal.* xxiii. xxv, xxvi.

Short PRAYERS and MEDITATIONS before the Miniſter at CHURCH begins the Communion Service.

At going up to the Altar.

IN the multitude of thy tender mercies, O Lord God, do I now approach thine altar. O pardon my ſins, and look not upon my unworthineſs, (for I am a ſinful creature, O Lord,) but upon theſe motives which drew me hither, even my own miſeries and thy tender mercies; therefore help me to ſupply in humility what I want in worthineſs, and let my bended knees and contrite heart ſhew that I durſt not have adventured hither, had not thy mercy held out the golden Sceptre and ſaid, *Come unto me all ye that labour and are heavy laden, and I will refreſh you.*

At giving your Alms.

O Lord, who didſt not deſpiſe the widow's mite, accept of this little which I freely offer toward the relief of any of thy poor members. *Mark* xii. 42.

When the Prieſt is ſetting in Order the Elements to be conſecrated.

LOok down, O Lord God, from thy holy habitation, and from the glorious throne of thy kingdom, and ſanctify us.

When you receive the Bread.

LOrd, I am not worthy of the crumbs which fall from thy table, and yet thou giveſt unto me the bread of life. *Evermore give me this bread, that I may eat thereof, and not die eternally.* John vi. 24. 50.

After the receiving of the Bread.

NOt unto us, O Lord, not unto us, but unto thy name give the praiſe, for thy loving mercy, and for thy truth's ſake.

Before the receiving of the Cup.

WHat reward ſhall I give unto the Lord for all the benefits he hath done unto me: I will receive the cup of ſalvation, and call upon the Name of the Lord.

After Drinking.

BLeſſed be God, the Father of our Lord *Jeſus Chriſt*, for his unſpeakable gift, in whom we have redemption thro' his blood, even the forgiveneſs of our ſins.

When you retire from the Altar.

BLeſs the Lord, O my ſoul, and all that is within me bleſs his holy name: bleſs the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diſeaſes; who redeemeth thy life from deſtruction, and crowneth thee with loving kindneſs and tender mercies. O let that heavenly food, which thou haſt ſo lately fed me with, tranſfuſe new life and new vigour into my ſoul, and into the ſouls of all thoſe who have been partakers with me of this holy communion, *that our faith, hope, and charity,* may daily increaſe, and that we may all grow in *grace, and in the knowledge of our Lord and Saviour* Jeſus Chriſt. Amen and Amen.

See *Pſal.* viii, xxiii, lxvi, ciii.

PRAYERS

PRAYERS and MEDITATIONS which may be joined to the former, where the *Communions* are large.

Aſpirations for a devout COMMUNICANT.

ENlighten, O Lord, the eyes of my underſtanding with the light of faith and wiſdom, that I may ever look on thee my Redeemer, as the *Way*, the *Truth*, and the *Life*, which leadeth unto eternal life — What am I, Lord, and what is my father's houſe, that thou ſhouldeſt thus follow me with thy bleſſings? I was created by thee, and for thee, and mayeſt thou ever be the comfort of my ſoul. Good *Jeſus*, my hope, and only refuge, I here render thee hearty thanks for all thy ſufferings, and I beg that I may find ſhelter in thy wounds, againſt all enemies, ghoſtly and bodily; imprint the memory of them faſt in my heart, that I may love thee, and in all my ſufferings never want thy divine aſſiſtance, or forget what thou haſt ſuffered for me.——Take from me all ſelf-love, and give me perfect love for thee, *the only true God, and Jeſus Chriſt whom thou haſt ſent*, that I may now be more faithful in my duty; and let nothing for the future put me out of my way.——O that I could ever remember thee, think of thee, and delight in thee alone, and love thee only, who haſt loved us, and waſhed us with thy moſt precious blood, from the guilt of our ſins.—— O that my ſenſes may ever be ſhut againſt all vanity and ſin, that, my mind being free from all fruitleſs ſolicitude and fear, I may fix my heart there where true joys are only to be found.——From henceforth, I will only ſeek thee, my only good; my affections and deſires ſhall be fixed on thee, *in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.*——My will I now reſign into thy hands, deſiring that thy will may be mine, both now and for ever. Be thou my inſtructor and director in all things, that I may never do or ſpeak, deſire or think, any thing but what is according to thy good will.

2. I Am thy ſervant, O Lord, O give me underſtanding according to thy word, that I may learn thy commandments, and lay aſide all intereſt beſide that of heaven. O ſweet *Jeſu*, fountain of all goodneſs, guide my feet in thy paths, and teach me to do thy will: diſengage my heart from all unprofitable ſolicitude and vain affectation; and though I live here upon earth, yet raiſe my affections on things above. How ſweet, O Lord, is thy ſpirit; how pleaſant to my lips are the words of thy mouth? O that I could ever be mindful of them to fulfil thy laws. Make me die daily to the world and all its concupiſcence, and let the greatneſs of thy love make all that is earthly appear as nothing to me. Protect me againſt mine enemies, and in all dangers appear in my defence. Make haſte to help me, O God, and ſay unto my ſoul, *I am thy ſalvation*. Remember thou art my Father, and have compaſſion on my poor diſtreſſed

ſtreſſed ſoul; clothe it with all virtues, and feed it with thy grace, for it belongs to the father to take care of his children. In thee I live, ſweet *Jeſus*, for thy ſake I deſire to die; both living and dying I will ever profeſs that thou art good, and that thy mercy endures for ever.

3. O That I could now give thee, O Lord, all that praiſe, glory, and honour, with which the angels and bleſſed ſpirits glorify thee in heaven! But becauſe I am unable to do this, accept at leaſt this my deſire and good will. Deliver me, O God, from every thing that is contrary to thy will, and be pleaſed ſo to diſpoſe of my ſoul as may be for thy glory and honour. I ſurrender myſelf into thy hands, and entirely reſolve to ſubmit to that ſtate of life thou ſhalt pleaſe to appoint me; and if it be more for thy honour that I ſuffer, I chearfully accept it; *not my will but thine be done*. Let nothing now be my comfort but thou, Lord *Jeſu*, and nothing afflict me but my ſins, and whatever elſe is diſpleaſing to thy divine Majeſty. O bleſſed *Jeſus*, life eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and in the embraces of thy holy love and divine will I may reſt for ever. When ſhall I ſee thee, O ſweet Saviour, when ſhall I appear before thy face, when ſhall I ſee thee in the land of the living? Till then, I ſigh and bewail my baniſhment, deſiring to be diſſolved and to be with Chriſt.

If theſe *ejaculations* are not ſufficient until the *poſt-communion* begins, you may enlarge them, by reading more or leſs of theſe following places in ſcripture, *viz.*

For grace to love God's law, Pſal. xix. cxix.

For a holy life, Pſal. lxxxv.

For ſalvation and eternal joys, Pſal. xvi. xxiv.

For aſſurance of God's care and protection, Pſal. xxxvii.

For the comfort of God's Holy Spirit, Pſal. xxxiv.

For the grace of humility, Pſal. cxxxi.

For devotion in religion, Pſal. xxvii.

Thankſgiving for God's mercies, Pſal. ciii, cxxxvi, cxxxviii.

For pardon of ſins, Pſal. lxxxv, cvi. cxvi.

For redemption by Chriſt, Pſal. xcviii, cxviii.

An Act of Thankfulneſs and Reſolution before the Poſt-communion begins.

PRaiſe the Lord, O my ſoul, and all that is within me bleſs his holy name; for now I find the mercy, the peace, the comfort, and the grace which flows from this fountain of ſpiritual communion with *Chriſt*. Let all the world know what he hath done for my ſoul; he hath reſcued me, and many of theſe my poor brethren from the nethermoſt hell: wherefore I will love thee, O holy *Jeſus*, more than I can expreſs, and live and die in that moſt holy religion which thou haſt revealed to me. O let me never pollute that body, or defile that ſoul, which *the Saviour of the world delights to dwell in*. O let no oaths or lyings, backbitings or ſlanderings, profane thoſe lips, no obſcenity or intemperance pollute that mouth, through which theſe holy ſymbols have ſo lately paſſed: for which freſh inſtances of thy mercy and goodneſs I will praiſe thy holy name, beſeeching thee to keep me in this temper and reſolu-

tion

tion of mind until *death is ſwallowed up in victory* for thy Son *Jeſus Chriſt's* ſake. Amen.

A Prayer againſt evil and perplexing Thoughts.

GO not far from me, O Lord my God, make haſte to help me, for corrupt imaginations are perpetually riſing in my breaſt, and innumerable fears and ſorrows cloſe me on every ſide. Be pleaſed, O gracious Lord, in this perplexity, to refreſh my ſoul with ſome ſpeedy comfort. Scatter and diſperſe all theſe dark and ſinful thoughts which haunt my ſoul, by ſhedding abroad the light of thy grace into my heart; for in the extremity of this my grief this is my only hope and comfort, that I can take ſanctuary in thy goodneſs, repoſe my confidence, and caſt all my care and burden on thee, who never faileſt them that call upon thee; give me patience under theſe adverſities, and a happy iſſue out of all theſe afflictions both of body and mind. *Turn thee unto me, and have mercy upon me, for I am deſolate and in miſery: the ſorrows of my heart are enlarged; O bring thou me out of all my troubles. Look upon my adverſity and miſery, and forgive me all my ſins; O keep my ſoul and deliver me; let me not be confounded, for I have put my truſt in thee, through* Jeſus Chriſt *our Lord. Amen.*

See *Pſal.* vi, cii, xxxiv, xlii, xliii.

Upon *Chriſtmas-day*, and ſeven Days after, you may add theſe to your other Devotions.

I Deſire, O Lord, to bleſs and praiſe thine infinite goodneſs, which took compaſſion upon mankind in his greateſt miſery, and haſt provided ſo admirable a remedy, by ſending thine only begotten Son to recover our corrupt and degenerate nature; and, by the purity of his doctrine, and the example of his life, and the ſacrifice of his death, to purchaſe eternal happineſs for us. Grant, O Lord, that through the aſſiſtance of thy grace and heavenly benediction, I may daily comply with thoſe great things which thou haſt done and deſigned for my ſalvation. Poſſeſs my ſoul with purity and piety, and all other Chriſtian graces and virtues, that, *living ſoberly, righteouſly, and godly in this preſent world*, I may hereafter dwell with thee, *O Father of all mercies, and God of all comforts*, in thoſe manſions of bliſs and glory, which thou haſt *prepared for them that love thee. Amen.*

See *Pſal.* xix, lxxxix, xliv.

Eaſter-day, and ſeven Days after.

BLeſſed JESUS, who haſt triumphed over the power of darkneſs, and conquered hell and the grave, and who, by thy glorious reſurrection, haſt made known the power of thy divinity, and proved thyſelf the true MESSIAS, keep me ſtedfaſt in this *faith*; and grant that all the *actions* of my life may teſtify the reality and ſincerity of my belief by a ſuitable converſation, that I may riſe from the death of ſin unto the life of righteouſneſs, that as I am buried with thee by *baptiſm*, I may henceforward mortify all my corrupt luſts and affections, and daily proceed in all virtue and godlineſs of living, that, departing this life in thy faith and fear, I may have my perfect conſummation and bliſs, both in body and ſoul, in thy eternal

ternal and everlasting kingdom, through the same thy Son our Saviour *Jesus* Christ. *Amen.*

See *Psal.* ii. lvii, cxi.

Whitsunday, and seven Days after.

O Lord my God, who by thy Son our Saviour *Jesus Christ* hast promised the assistance of thy *Holy Spirit* to all that ask it of thee, I beseech thee always to direct my ways and actions, the thoughts and intentions of my heart, by the light of thy Holy Spirit. Let him be unto me a *Spirit of sanctification* to purify my corrupt nature; a *Spirit of counsel* in all my difficulties; *of direction* in all my doubts, fears and scruples; *of courage* in all my dangers; *of constancy* and *consolation* to me under all my persecutions and sufferings, especially in time of sickness and at the hour of death; that, being governed and guided by his divine influence and direction, I may pass through all the changes and chances of this mortal life; till he bring me to everlasting life, there to reign with thee, O blessed *Jesu*, world without end.

See *Psal.* xxxiv, xlii, xliii, li.

Trinity Sunday.

GLory be to thee, O God the Father, for creating me after thine own image, capable of loving thee, and enjoying thee eternally; for recovering me from a state of sin and misery, when I had lost and undone myself.—— Glory be to thee, O God the Son, for undertaking the wonderful work of man's redemption, for rescuing me from the slavery of sin, and the dominion of Satan; for the accomplishing this miraculous work of our salvation, thou didst descend from heaven, and didst put on the form of a servant to live a miserable life, and die a painful and accursed death.——Glory be to thee, O God the Holy Ghost, for those miraculous gifts and graces thou didst bestow upon the apostles, and for those ordinary gifts, whereby sincere Christians in all ages are enabled to work out their salvation; for thy preventing and restraining grace; for the subduing our understandings and affections to the obedience of *faith* and *godliness*; for inspiring us with good thoughts, and kindling good desires in our souls; for assisting us in all the methods of procuring eternal happiness.——Blessing and honour, thanksgiving and praise, more than I can express and conceive, be unto thee, O Father, Son, and Holy Ghost, for ever and ever. *Amen.*

See *Psal.* ii. xlvii, lxxii, cx.

After the Blessing, *The Peace of God*, &c.

GRant, O Lord, that we and all thy faithful servants, who have this day been made partakers of the holy sacrament, may obtain remission of our sins, and be confirmed in piety towards God, and in charity towards our neighbour: and may be delivered from the power and temptations of Satan; and, being filled with thy Spirit, may become worthy members of Christ's holy Church, and at last inherit eternal life, thro' the same our Lord Jesus Christ. Amen.

A Thanksgiving after the Sacrament, to be said at home.

THOU, O my God, hast comforted my soul, thou hast strengthened and refreshed me with thy blessings, and rejoiced my heart with the tokens of thy love. How transporting

tranſporting are thy comforts; and how raviſhing the effects of thy goodneſs towards them that fear thee? Thou haſt treated a vile ſinner at thy own table, and fed me with the bread that came down from heaven. In what am I better than thoſe to whom thou doſt not grant this favour? It is not for my merits, but becauſe thou wilt be glorified in doing good to the moſt unworthy, thou haſt this day made me a happy example of this thy free grace and bounty. Grant me this favour alſo, O my God, that through the whole courſe of my life I may give thee praiſe and glory; that the due ſenſe of thy mercies may make me unfeignedly thankful; and that my thankfulneſs may appear in a care to walk before thee in holineſs, ſobriety and righteouſneſs all the days of my life.

A Prayer in private after the receiving of the holy Communion.

O How plentiful is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt prepared for them that put their truſt in thy mercy; even before the ſons of men. I praiſe and magnify thy great and glorious name, O Lord, for all thoſe manifold mercies and comforts which thou haſt beſtowed upon me, *ever ſince I was born. O Lord God, thou haſt been my truſt from my youth, by thee have I been holden up from the womb; my praiſe ſhall be continually of thee.* But above all, bleſſed, and for ever bleſſed be thy holy name *for the manifeſtation of thy Son Jeſus Chriſt,* the fountain and foundation of all our happineſs, and for feeding me this day (who am unworthy of the leaſt of thy mercies,) with the ſpiritual food of his moſt precious body and blood, to my great and endleſs comfort. Enable me, O Lord, thro' thy gracious aſſiſtance, to perform the conditions of that ſacramental covenant which I have this day ſo ſolemnly renewed and confirmed in thy preſence, and at thy table, that thro' the ſtrength and power of that heavenly food, I have there been partaker of, I may daily *grow in grace and in the knowledge of Chriſt Jeſus, and abound in every good word and work.* And ſubdue in me all thoſe inordinate luſts and corrupt affections which war againſt my ſoul; purify my mind from all evil thoughts, bad intentions, and evil deſigns; and ſuffer not pride, vain-glory, ſelf-love, malice, hatred, or revenge, or any other evil whatſoever, to reign in my mortal body; but do thou keep it for ever in the purpoſe of my heart faithfully to fulfil theſe my baptiſmal vows and reſolutions which I have now again renewed at thy holy table, that, by perſevering in all virtue and holineſs of life, I may at length be an inheritor of that infinite happineſs and glory, which thou haſt promiſed by *Chriſt* our Lord. *Amen.*

A Prayer in private for the Grace of Perſeverance.

HEar, moſt merciful Saviour, I moſt humbly beſeech thee, and let thy grace be ever aſſiſtant to all the endeavours and deſigns of thy weak and unworthy ſervant. I am not able of myſelf to do or think any thing that is good, or well-pleaſing in thy ſight. O let thy holy ſpirit continually guard me againſt thoſe numerous temptations which ſo ſtrongly encounter me. Fix my inconſtant mind,

mind, that I may not be led away with the errors of the wicked, and fall from my own ſtedfaſtneſs, but that I may perſevere in good works unto the end. Moderate my affections and deſires, and confine them only to ſuch objects as are well-pleaſing in thy ſight. Let thy will be the ſole guide and meaſure of mine, that all my hopes and wiſhes may center in thee alone, and nothing may ever appear deſirable to me in compariſon of a pure heart and peaceable conſcience: *Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart unto thee, that I may fear thy name.* Make me to love thee (as I ought) above all things, and let the intereſt of thy honour and glory be always dearer to me than gold or ſilver, or any other temporal advantage; for thou, O Lord, art my portion, thou art my only reſt, in thee alone is fulneſs of joy and true ſatisfaction, and without thee is miſery and torment. O grant me this bleſſed retreat, this happy ſecurity, and then I ſhall find reſt unto my ſoul both here and hereafter. *Amen.*

See *Pſal.* lxxxvi, cxix.

MORNING PRAYER.

PONder my words, O Lord, conſider my meditations: my voice ſhalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto thee, and will look up, Pſal. v. 1, 3. Almighty God, who dwelling in the higheſt heavens, yet vouchſafeſt to regard the loweſt creatures here upon earth, I humbly adore thy ſacred Majeſty, and, with all the powers of my ſoul and body, do exalt and praiſe thy holy name for all the mercies and comforts of this life, and for the hopes and aſſurance of a better; for protecting me from the evils and dangers of the night paſt, and for bringing me ſafely to the light of a new day: continue this thy mercy and goodneſs to me; and as thou haſt awakened my body from ſleep, ſo raiſe my ſoul from the death of ſin unto a life of righteouſneſs. Deliver me, O God, from the evils of this day, and guide my feet in the paths of peace and holineſs, and ſtrengthen my reſolutions to embrace all opportunities of doing good, and carefully to avoid all occaſions of evil, eſpecially thoſe ſins which by nature and inclination I am moſt likely to fall into: and when through frailty, or the violence of any other temptation, I fall from my duty, do thou in mercy reſtore me again with a double portion of thy grace and holy Spirit, to maintain a more vigorous defence againſt Satan and his devices. Shower down thy graces and bleſſings upon all my relations, (*on my father and mother, on my brethren and ſiſters;*) on all my friends, and give thy holy angels charge over them, to protect them from all ſin and danger. Make me diligent in the duties of my calling, and that in all the changes and chances of this life, I may abſolutely ſubmit to thy divine providence. Let thy bleſſings be upon my actions, and let thy wiſdom direct my intentions, ſo that the whole courſe of my

Here name ſuch ſins as you are moſt afraid of.

my life, and the principal designs of my heart, may be ordered by thy governance to do always that is righteous in thy sight, through *Jesus Christ* our Lord. *Amen.*

See *Psal.* iv, xvi, xvii, xxiii, lxxxvi.

When you go out of your Chamber.

THE blessing of God descend upon me, and all belonging to me, and dwell in my heart for evermore; and bless my going out, and my coming in, now and for ever. Amen.

EVENING PRAYER.

LET my prayer, O Lord, be set forth as incense, and the lifting up of my hands be as an evening sacrifice, Psal. cxli. 2. O Lord our heavenly Father, Almighty and everlasting God, whose glory the heaven of heavens cannot contain, look down from the throne of thy Majesty, and behold thy unworthy servant, prostrate at the feet of thy mercy, humbly confessing unto thee the vanity and sinfulness of my whole life; especially the omissions and commissions of my duty this day, wherewith I have so lately offended thine infinite Majesty and goodness, and so grievously wounded my own soul: of these and all other my transgressions, *I most earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me, the burden of them is intolerable: have mercy upon me, most merciful Father, for thy Son* Jesus Christ's *sake, forgive me all that is past, and accept of these my prayers and supplications, through the merits and mediation of the same, our Mediator and Redeemer.* And although I am unworthy, through my manifold sins and iniquities, to offer unto thee any sacrifice of praise and thanksgiving, yet I beseech thee to accept of this my bounden duty, my unfeigned thanks for all thy goodness and loving kindness to me, and all mankind, purely proceeding from thy bounty, and wholly intended for my good, and particularly for preserving me this day in the midst of so many dangers incident to my condition, and from so many calamities as are due to my sins. Thou art my Creator, O my God, and protector; thou art the ultimate end of my being, and supreme perfection of my nature; under the shadow of thy wings is perpetual repose, and from the light of thy countenance flows eternal joy and felicity, to whom be glory and honour, world without end. *Amen.*

Here name particular sins and failings of the day.

Here name particular blessings and mercies.

And *thou, O Lord, by whom kings reign, and princes decree justice,* bless our most gracious Sovereign Lord King *George*, our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family; all my relations, friends and kind benefactors; let thy providence succour them and theirs from all evil and danger, and do thou reward them seven-fold into their bosom for all the good they have done or said of me. Be pleased likewise, O Lord, in whose hands are the issues of life and death, to succour, help and comfort

Here name particular persons.

especially those for whom our prayers are desired.

fort all that are in danger, necessity and tribulation, all that labour under any bodily pain or sickness, temptation, or are disturbed in mind, relieve such according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. Subdue in me the evil spirit of wrath and revenge, and dispose my heart patiently to bear reproaches and wrongs, and to be ready not only to forgive, but also to do good for evil, that all men may know that I am *Christ's* disciple. And finally, O Lord, since thou hast ordained the day to labour in, and the night to take our rest, as I praise thee for the mercies of the day, so I humbly beg the continuance of thy gracious protection over me this night; let thy holy angels pitch their tents about my bed, that, being safely delivered from all perils and dangers of this night, and comfortably refreshed with moderate sleep, I may be enabled to discharge the duties of my calling, and faithfully to persevere in holiness and pureness of living all the days of my life, to thy honour and glory through our only Mediator and Advocate *Jesus Christ* our Lord. *Amen.*

Our Father, *&c.*

When you lie down in your Bed.

I Will lay me down in peace, and take my rest, for it is thou, Lord, only that makest me to dwell in safety; and into thy hands I recommend my spirit, my soul, and my body, for thou hast redeemed me, O Lord, thou God of truth.

FINIS.

THE WHOLE BOOK

OF

PSALMS,

COLLECTED INTO

ENGLISH METRE,

BY

THOMAS STERNHOLD, JOHN HOPKINS, and OTHERS;

CONFERRED WITH THE HEBREW.

Set forth and allowed to be ſung in all Churches, of all the People together, before and after Morning and Evening Prayer; and alſo before and after Sermons; and moreover in private Houſes, for their godly Solace and Comfort: laying apart all ungodly Songs and Ballads, which tend only to the nouriſhing of Vice, and corrupting of Youth.

Is any among you afflicted? let him pray: is any merry? let him ſing Pſalms. James v. 13.

Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in Pſalms, and Hymns, and ſpiritual Songs; ſinging with grace in your hearts to the Lord. Coloſſ. iii. 16.

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MDCCLXXXIX.

THE PSALMS of DAVID, In METRE.

PSALM I. T. S.

1 THE man is bleſt that hath not lent
to wicked men his ear:
Nor led his life as ſinners do,
nor ſat in ſcorners chair:
2 But in the law of God the Lord
doth ſet his whole delight,
And in the ſame doth exerciſe
himſelf both day and night.
3 He ſhall be like a tree that is
planted the rivers nigh,
Which in due ſeaſon bringeth forth
its fruit abundantly:
4 Whoſe leaf ſhall never fade nor fall,
but flouriſhing ſhall ſtand:
Ev'n ſo all things ſhall proſper well
that this man takes in hand.
5 As for ungodly men, with them
it ſhall be nothing ſo;
But as the chaff, which by the wind
is driven to and fro.
6 Therefore the wicked men ſhall not
in judgment ſtand upright,
Nor in th' aſſembly of the juſt
ſhall ſinners come in ſight.
7 For why? the way of godly men
unto the Lord is known;
Whereas the way of wicked men
ſhall quite be overthrown.

PSALM II. T. S.

1 WHY did the Gentiles tumult raiſe?
what rage was in their brain?
Why do the people ſtill contrive
a thing that is but vain?
2 The kings and rulers of the earth
conſpire, and are all bent
Againſt the Lord, and Chriſt his Son,
whom he among us ſent.
3 Shall we be bound to them? ſay they;
let all their bonds be broke,
And of their doctrine and their law
let us reject the yoke.
4 But he that in the heav'n doth dwell
their doings will deriſe,
And make them all as mocking-ſtocks
throughout the world ſo wide.
5 For in his wrath he ſhall reprove
their pride and ſcornful way,
And in his fury trouble them,
and unto them ſhall ſay,
6 I have anointed him my King
upon my holy hill;
I will therefore, Lord, preach thy law
according to thy will;
7 The law whereof the Lord himſelf
hath thus ſaid unto me,
Thou art my only Son, this day
have I begotten thee:
8 All people I will give to thee
as heirs, at thy requeſt;
The ends and coaſts of all the earth
by thee ſhall be poſſeſt:
9 Thou ſhalt them bruiſe, ev'n like to thoſe
that under foot are trod,
And as a potter's veſſel break
them with an iron rod.
10 Now ye, O kings, and rulers all,
be wiſe therefore, and learn'd,
By whom the matters of the world
are judged and diſcern'd.
11 See that ye ſerve the Lord above
in trembling and in fear;
See that with rev'rence ye rejoice
when ye to him draw near:
12 See that ye do embrace and kiſs
his Son without delay,
Leſt in his wrath ye ſuddenly
periſh from the right way.
13 If once his wrath (but little) ſhall
be kindled in his breaſt,
Then only they that truſt in him
ſhall happy be and bleſt.

PSALM III. T. S.

1 O Lord, how are my foes increas'd,
who vex me more and more!
They break my heart when as they ſay,
God can him not reſtore.
2 But thou, O Lord, art my defence,
when I am hard beſtead,
My worſhip and my honour both,
and thou hold'ſt up my head.
3 Then with my voice unto the Lord
I did both call and cry;
And he out of his holy hill
did hear me inſtantly.
4 I laid me down, and quietly
I ſlept and roſe again;
For why? I know aſſuredly
the Lord did me ſuſtain.
5 If thouſands up againſt me riſe,
I will not be afraid;
For thou art ſtill my Lord and God,
my Saviour, and my aid.
6 Riſe up therefore, ſave me, my God,
to thee I make my pray'r;
For thou haſt broke the cheeks and teeth
of all that wicked are.
7 Salvation only doth belong
to thee, O Lord, above,
Who on thy people doſt beſtow
thy bleſſing and thy love.

PSALM IV. T. S.

1 O God, thou art my righteouſneſs;
Lord, hear me when I call;
Thou haſt ſet me at liberty
when I was bound in thrall:
2 Have mercy, Lord, therefore on me,
and grant me my requeſt;
For unto thee inceſſantly
to cry I will not reſt.
3 O mortal men, how long will ye
my glory thus deſpiſe?
Why wander ye in vanity,
and follow after lyes?
4 Know ye that good and godly men
the Lord doth take and chuſe;
And when to him I make complaint,
he doth me not refuſe.
5 Sin not, but ſtand in awe therefore,
examine well your heart,
And in your chamber quietly
ſee ye yourſelves convert.
6 Offer to God the ſacrifice
of righteouſneſs and praiſe;
And look that in the living Lord
ye put your truſt always.
7 The greater ſort crave worldly goods,
and riches do embrace;
But, Lord, grant us thy countenance,
thy favour, and thy grace;

8 For thou thereby ſhalt make my heart
more joyful and more glad,
Than they that of their corn and wine
full great increaſe have had.

9 In peace therefore lie down will I,
taking my reſt and ſleep;
For thou only doſt me, O Lord,
preſerve and ſafely keep.

PSALM V. T. S

1 INcline thine ears, O Lord, and let
my words have free acceſs
To thee, who art my God and King,
from whom I ſeek redreſs.

2 Hear me betimes, Lord, tarry not,
for I will have reſpect,
My ſupplication in the morn
to thee for to direct.

3 And I will patiently ſtill truſt
in thee, my God, alone;
Thou art not pleas'd with wickedneſs,
and ill with thee dwells none.

4 Such as be fooliſh ſhall not ſtand
in ſight of thee, O Lord;
Vain workers of iniquity
thou haſt always abhorr'd.

5 The lyars and baſe flatterers
ſhall be deſtroy'd by thee;
Blood-thirſty and deceitful men
likewiſe ſhall hated be.

6 Therefore will I come to thy houſe,
truſting upon thy grace,
And rev'rently will worſhip thee
towards thy holy place.

7 Lord, lead me in thy righteouſneſs,
for to confound my foes;
Alſo the way that I ſhould walk
before my face diſcloſe:

8 For in their mouths there is no truth,
their inward filth is great,
Their throat an open ſepulchre,
and tongues full of deceit.

9 Deſtroy their falſe conſpiracies,
that they may come to nought;
Subvert them in their heaps of ſin,
who have rebellion wrought.

10 But thoſe that put their truſt in thee,
let them be glad always,
And render thanks for thy defence,
and give thy Name the praiſe.

11 For thou with favour wilt increaſe
the juſt and righteous ſtill,
And with thy grace, as with a ſhield,
defend him from all ill.

PSALM VI. T. S.

1 LORD, in thy wrath reprove me not,
though I deſerve thine ire,
Nor yet correct me in thy rage,
O Lord, I thee deſire:

2 For I am weak, therefore, O Lord,
of mercy me forbear,
And heal me, Lord, for why? thou know'ſt
my bones do quake for fear.

3 My ſoul is troubled very ſore,
and vex'd exceedingly;
But, Lord, how long wilt thou delay
to cure my miſery?

4 Lord, turn thee to thy wonted grace,
ſome pity on me take;
O ſave me, not for my deſerts,
but for thy mercies' ſake.

5 For why? no man among the dead
remembreth thee at all;
Or who ſhall worſhip thee, O Lord,
that in the pit do fall?

6 So grievous is my plaint and moan,
that I grow wondrous faint,
All the night long I waſh my bed
with tears of my complaint.

7 My ſight is dim, and waxeth old
with anguiſh of my heart,
For fear of them that be my foes,
and would my ſoul ſubvert.

8 But now, depart from me all ye
that work iniquity;
Becauſe the Lord hath heard the voice
of my complaint and cry:

9 He heard not only the requeſt
and pray'r of my ſad heart,
But it received at my hands,
and took it in good part.

10 And now my foes that vexed me
the Lord will ſoon defame,
And ſuddenly confound them all
with great rebuke and ſhame.

PSALM VII. T. S.

1 O Lord my God, I put my truſt
and confidence in thee;
Save me from them that me purſue,
and ſtill deliver me:

2 Leſt like a lion he me tear
and rend in pieces ſmall,
While there is none to ſuccour me,
and rid me out of thrall.

3 O Lord my God, if I have done
the thing that is not right,
Or elſe if I be found in fault,
or guilty in thy ſight;

4 Or to my friend rewarded ill,
or left him in diſtreſs,
Who me purſu'd moſt cruelly,
and hated me cauſeleſs;

5 Then let my foe purſue my ſoul,
let him my life down thruſt
Unto the earth, and alſo lay
mine honour in the duſt.

6 Stir up, O Lord, in wrath, becauſe
my foes do rage ſo faſt;
Unto the judgment riſe for me
which thou commanded haſt.

7 Then ſhall great nations come to thee,
and know thee by this thing,
If thou declare, for love of them,
thyſelf as Lord and King.

8 And as thou art of all men Judge,
O Lord, now judge thou me,
According to my righteouſneſs,
and my integrity.

The Second Part.

9 Lord, ceaſe the hate of wicked men,
and be the juſt man's guide,
By whom the ſecrets of all hearts
are ſearched and deſcry'd.

10 I take my help to come of God
in all my pain and ſmart,
Who doth preſerve all thoſe that be
of pure and perfect heart.

11 The juſt man and the wicked both
God judgeth by his pow'r,
So that he feels his mighty hand
ev'n ev'ry day and hour.

12 Except he change his mind I die:
for ev'n as he thinks fit,
He whets his ſword, he bends his bow,
aiming where he may hit;

13 And doth prepare his mortal darts,
his arrows keen and ſharp,
For them that do me perſecute,
and do on miſchief harp.

14 But, lo, though he in travail be
of his dev'liſh forecaſt,
Yet of his miſchiefs once conceiv'd
he brings forth nought at laſt:

15 He digs a ditch, and makes it deep,
in hope to hurt his brother;
But he ſhall fall into the pit
that he digg'd up for other.

16 Thus

16 Thus wrong returneth to the hurt
of him in whom it bred,
And all the miſchief that he wrought
ſhall fall on his own head.

17 I will give thanks to God therefore
that judgeth righteouſly;
And with my ſong will praiſe the name
of him that is moſt High.

PSALM VIII. T. S.

1 O God our Lord, how wonderful
are thy works ev'ry where!
Thy fame ſurmounts in dignity
the higheſt heav'ns that are.

2 Ev'n by the mouth of ſucking babes
thou wilt confound thy foes;
For in thoſe babes thy might is ſeen,
thy graces they diſcloſe.

3 And when I ſee the heav'ns above,
the works of thine own hand,
The ſun, the moon, and all the ſtars,
in order as they ſtand;

4 Lord, what is man, that thou of him
tak'ſt ſuch abundant care!
Or what the ſon of man, whom thou
to viſit doſt not ſpare!

5 For thou haſt made him little leſs
than angels in degree,
And thou haſt alſo crowned him
with glorious dignity:

6 Thou haſt preferr'd him to be lord
of all thy works, and thou
Haſt in ſubjection unto him
put all things here below;

7 As ſheep, and neat, and all beaſts elſe
that in the fields do feed,
Fowls of the air, fiſh in the ſea,
and all that therein breed.

8 O God our Lord, how excellent
is thy moſt glorious Name
In all the earth! therefore we do
praiſe and adore the ſame.

PSALM IX. T. S.

1 WITH heart and mouth to thee, O Lord,
will I ſing laud and praiſe,
And ſpeak of all thy wondrous works,
and them declare always.

2 I will be glad, and much rejoice
in thee, O God moſt high,
And make my ſongs extol thy Name
above the ſtarry ſky.

3 Becauſe my foes are driven back
and turned unto flight,
They do fall down, and are deſtroy'd,
by thy great pow'r and might.

4 Thou haſt avenged all my wrong,
my grief, and all my grudge;
Thou doſt with juſtice hear my cauſe
moſt like a righteous judge.

5 Thou doſt rebuke the heathen folk,
and wicked ſo confound,
That afterwards the memory
of them cannot be found.

6 Deſtructions to an end are come,
and cities overthrown;
With them likewiſe are periſhed
their fame and great renown.

7 Know thou that he who is above
for evermore ſhall reign,
And in the ſeat of equity
true judgment will maintain:

8 With juſtice he will keep and guide
the world and ev'ry wight;
And ſo will yield with equity
to every man his right.

9 He is protector of the poor,
what time they be oppreſt;
He is in all adverſity
their refuge and their reſt.

10 And they that know thy holy Name,
therefore ſhall truſt in thee;
For thou forſakeſt not their ſuit
in their neceſſity.

The Second Part.

11 Sing pſalms therefore unto the Lord,
who dwells on Sion hill;
Among the people all declare
his noble acts and will.

12 For he is mindful of the blood
of them that be oppreſt,
Forgetting not the humble man
that ſeeks to him for reſt.

13 Have mercy, Lord, on me, becauſe
my foes do yet remain;
Who from the gates of death art wont
to raiſe me up again.

14 In Sion that I may ſet forth
thy praiſe with heart and voice;
And that in thy ſalvation great
my ſoul may ſtill rejoice.

15 The heathen ſtick faſt in the pit
which they themſelves prepar'd,
And in the net that they did hide
their own feet are enſnar'd.

16 By judgments great the Lord is known,
whilſt wicked men are caught,
And faſt entangled in the work
which their own hands have wrought.

17 The wicked and deceitful men
go down to hell below,
And all the people of the world
that God refuſe to know.

18 But ſure the Lord will not forget
the poor man's grief and pain;
The patient people never look
for help of him in vain.

19 O Lord ariſe, leſt men prevail
that be of worldly might;
And let the heathen folk receive
their judgment in thy ſight.

20 Lord, ſtrike ſuch terror, fear and dread,
into their hearts, and them
They will be forced to confeſs
themſelves to be but men.

PSALM X. T. S.

1 WHAT is the cauſe that thou, O Lord,
ſo far off now doſt ſtand?
Way hideſt thou thy face in time
when trouble is at hand?

2 The poor do periſh by the proud
and wicked men's deſire;
Let them be taken in the craft
which they themſelves conſpire.

3 For in the luſt of his own heart
th' ungodly doth delight;
So doth the wicked praiſe himſelf,
and doth the Lord deſpite.

4 He is ſo proud, that right and wrong
he ſetteth all apart:
Nay, nay, there is no God, ſaith he;
for thus he thinks in heart.

5 Becauſe his ways do proſper ſtill,
he doth thy laws neglect;
And with a blaſt doth puff againſt
ſuch as would him correct.

6 Tuſh, tuſh! ſaith he, I have no dread
leſt my eſtate ſhould change;
And why? for all adverſity
to him is very ſtrange.

7 His mouth is full of curſedneſs,
of fraud, deceit, and guile;
Under his tongue there nothing is
but what is baſe and vile.

8 He lieth hid in ways and holes
to ſlay the innocent,
Againſt the poor that paſs by him
his cruel eyes are bent:

9 And, like a lion, privily
lies lurking in his den,
That he may ſnare them in his net,
and ſpoil poor harmleſs men.

10 With cunning craft and subtilty
he croucheth down alway:
So are great heaps of poor men made
by his strong pow'r a prey.

The Second Part.

11 Tush! God forgetteth this, saith he,
therefore I may be bold;
His countenance is cast aside,
he doth it not behold.

12 Arise, O Lord our God, in whom
the poor man's hope doth rest,
Lift up thy hand, do not forget
the poor that be oppress.

13 Why should the proud and wicked man
blaspheme God's holy name,
Whilst in his heart he crieth, Tush!
God cares not for the same?

14 But thou seest all their wickedness,
and well dost understand,
That friendless and poor fatherless
are left into thy hand.

15 Of wicked and malicious men
then break the pow'r alway,
That they with their iniquity
may perish and decay.

16 The Lord shall reign for evermore
as King and God alone,
And he will chase out of the land
the heathen folk each one.

17 Thou hearest, Lord, the poor's complaint,
their pray'r and their request;
Their hearts thou wilt confirm, until
thine ears to hear be prest:

18 To judge the poor and fatherless,
and help them to their right,
That they may be no more oppress'd
by men of worldly might.

PSALM XI. T. S.

1 IN God the Lord I put my trust,
why say ye to my soul,
Unto the mountain swiftly fly,
as doth the winged fowl?

2 Behold, the wicked bend their bows,
their arrows they prepare,
To shoot in secret at those who
sincere and upright are.

3 Of worldly hope all stays were shrunk,
and clearly brought to nought;
Alas! the just and upright man,
what evil hath he wrought?

4 But he that in his temple is
most holy and most high,
And in the highest heav'ns doth sit
in royal majesty,

5 The poor and simple man's estate
considers in his mind,
And searcheth out full narrowly
the manners of mankind:

6 And with a cheerful countenance
the righteous man will use;
But in his heart he doth abhor
all such as mischief muse:

7 And on the sinners casteth snares
as thick as hail or rain,
Brimstone and fire, and whirlwinds great,
appointed for their pain.

8 Ye see then how a righteous God
doth righteousness embrace,
And unto just and upright men
shews forth his pleasant face.

PSALM XII. T. S.

1 HELP, Lord, for good and godly men
do perish and decay,
And faith and truth from worldly men
is parted clean away.

2 Whoso doth with his neighbour talk,
'tis all but vanity;
For ev'ry man bethinketh how
to speak deceitfully,

3 But flatt'ring and deceitful lips,
and tongues that be so stout,
To speak proud words, and make great brags,
the Lord will soon cut out:

4 For they say still, We will prevail,
our lips shall us extol;
Our tongues are ours, we ought to speak;
what lord shall us controul?

5 But for the great complaint and cry
of those that are oppress,
I will arise now, saith the Lord,
and them restore to rest.

6 God's word is like to silver pure,
that from the dross is try'd;
Which hath not less than seven times in
the fire been purify'd.

7 Now since thy promise is to help,
Lord, keep thy promise then,
And save us now and evermore
from this ill kind of men.

8 For now the wicked world is full
of mischiefs manifold,
Whilst vanity with worldly men
so highly is extoll'd.

PSALM XIII. T. S.

1 HOW long wilt thou forget me, Lord?
shall it for ever be?
How long dost thou intend to hide
thy face away from me?

2 In heart and mind how long shall I
with care tormented be?
And how long shall my deadly foe
thus triumph over me?

3 Behold me now, O Lord my God,
and hear me sore oppress'd;
Lighten my eyes, lest I do sleep
as one by death possess'd:

4 Lest that my enemy do say,
Behold, I do prevail;
Lest they also that hate my soul
rejoice to see me fail.

5 But from thy mercy and goodness
my hope shall not depart;
In thy relief and saving health
right glad shall be my heart.

6 I will give thanks unto the Lord,
and praises to him sing,
Because he hath heard my request
for ev'ry needful thing.

PSALM XIV. T. S.

1 THERE is no God, do foolish men
affirm in their mad mood;
Their drifts are all corrupt and vain,
not one of them do't good.

2 The Lord beheld from heav'n most high
the whole race of mankind,
And saw not one that sought indeed
the living God to find.

3 They went all wide, and were corrupt,
and truly there was none
That in the world did any good,
no, not so much as one.

4 Is all their judgment so far lost,
that all work mischief still,
Eating my people ev'n as bread,
not one to seek God's will?

5 When they thus rage, then suddenly
great fear on them shall fall;
For God doth love the righteous men,
and will preserve them all.

6 Ye mock the doings of the poor
to their reproach and shame,
Because they put their trust in God,
and call upon his Name.

7 But who shall give thy people health?
and when wilt thou fulfil
Thy promise made to Israel
from out of Sion hill?

8 For when thou shalt restore again
such as were captive led,
Then Jacob shall therein rejoice,
and Israel be glad.

PSALM XV. T. S.

1 WIthin thy tabernacle, Lord,
who shall inhabit still?
Or whom wilt thou receive to dwell
in thy most holy hill?
2 The man whose life is uncorrupt,
whose works are just and straight,
Whose heart doth think the very truth,
and tongue speaks no deceit;
3 That to his neighbour doth no ill
in body, goods, or name;
Nor willingly doth slanders raise,
which might impair the fame;
4 That in his heart regardeth not
malicious wicked men;
But those that love and fear the Lord,
he maketh much of them;
5 His oath and all his promises
that keepeth faithfully;
Although he make his cov'nant so
that he doth lose thereby;
6 That putteth not to usury
his money and his coin;
Nor for to hurt the innocent
doth bribe nor yet purloin.
7 Whoso do'th these things faithfully,
and turneth not therefrom,
Shall never perish in this world,
nor that which is to come.

PSALM XVI. T. S.

1 LORD, keep me, for I trust in thee,
and do confess indeed,
Thou art my God, and of my goods
thou hast not any need;
2 Therefore I give them to the saints
that in the world do dwell;
Namely, unto the faithful flock
in virtue that excel.
3 Their sorrows shall be multiply'd
who run so hastily
To offer to the idol gods,
that are but vanity.
4 As for their bloody sacrifice
and off'rings of that sort,
I will not touch, neither thereof
shall my lips make report.
5 For why? the Lord the portion is
of mine inheritance,
And he it is that doth preserve
my lot from all mischance.
6 The place wherein my lot is fall'n
in beauty doth excel,
My heritage assign'd to me
doth please me wondrous well.
7 I thank the Lord that caused me
to understand the right;
For by this means my secret thoughts
do teach me in the night.
8 I set the Lord still in my sight,
and trust him over all;
For he doth stand on my right hand,
therefore I shall not fall.
9 Wherefore my heart and tongue also
rejoice exceedingly;
My flesh likewise doth rest in hope
to rise again; for why?
10 Thou wilt not leave my soul in hell,
because thou lovest me;
Nor yet wilt give thy holy One
corruption for to see;
11 But wilt me shew the way to life,
where there is joy in store,
And where at thy right hand there are
pleasures for evermore.

PSALM XVII. T. S.

1 O Lord, give ear to my just cause;
attend unto my cry,
And hear the pray'r I offer up
to thee unfeignedly:
2 And let the judgment of my cause
proceed always from thee,
And let thine eyes behold and clear
truth and simplicity.
3 Thou hast well try'd me in the night,
and yet could'st nothing find
That I have spoken with my tongue
that was not in my mind.
4 As for the works of wicked men,
and paths perverse and ill,
For Love of thy most holy Name
I have refrained still.
5 Then in thy paths that be most pure,
guide me, Lord, and preserve,
That from the way wherein I walk
my steps may never swerve.
6 For I do call to thee, O Lord;
surely thou wilt me aid;
Then hear my pray'r, and weigh right well
the words that I have said,
7 O thou the Saviour of all them
that put their trust in thee,
Declare thy strength on them that spurn
against thy Majesty.
8 O keep me as thou wouldest keep
the apple of thine eye,
And under covert of thy wings
defend me secretly.

The Second Part.

9 From wicked men that trouble me
and daily me annoy,
And from my foes that go about
my soul for to destroy;
10 Who wallow in their worldly wealth,
and are so full and fat,
That in their pride they do not spare
to speak they care not what.
11 They lie in wait where I should pass,
with craft me to confound;
And musing mischief in their minds,
to cast me to the ground:
12 Much like a lion greedily
that would his prey embrace,
Or lurking like a lion's whelp
within some secret place.
13 Up, Lord, in haste, prevent my foe,
and cast him at my feet;
Save thou my soul from the ill man,
and with thy sword him smite.
14 Deliver me, Lord, by thy pow'r,
out of these tyrants' hands,
Who now so long time reigned have,
and kept us in their bands;
15 I mean, from worldly men, who do
in worldly goods abound;
That have no hope or joy but what
in this life can be found.
16 Thou of thy store their bellies fill'st
with pleasure to their mind;
Their children have enough, and leave
the rest to theirs behind.
17 But as for me, I will behold
thy face in righteousness,
And shall be satisfy'd when I
awake with thy likeness.

PSALM XVIII. T. S.

1 O God my strength and fortitude,
of force I must love thee;
Thou art my castle and defence
in my necessity:
2 My God, my rock, in whom I trust,
the worker of my wealth,
My refuge, buckler, and my shield,
the horn of all my health.

3 When

3 When I ſing loud unto the Lord,
moſt worthy to be ſerv'd,
Then from my foes I am right ſure
that I ſhall be preſerv'd.
4 The pangs of death did compaſs me,
and bound me ev'ry where;
The flowing waves of wickedneſs
did put me in great fear:
5 The ſly and ſubtile ſnares of hell
were round about me ſet,
And for my life there was prepar'd
a deadly trapping net.
I thus beſet with pain and grief
did pray to God for grace,
And he forthwith heard my complaint
out of his holy place.

7 Such is his pow'r, that in his wrath
he made the earth to quake,
Yea, the foundation of the mount
of Baſan for to ſhake:
8 Forth from his noſtrils went a ſmoke,
when kindled was his ire,
And from his mouth came burning coals
of hot conſuming fire.

9 The Lord deſcended from above,
and bow'd the heav'ns moſt high,
And underneath his feet he caſt
the darkneſs of the ſky;
10 On cherubs and on cherubims
fully royally he rode,
And on the wings of mighty winds,
came flying all abroad:

The Second Part.

11 And like a den moſt dark he made
his hid and ſecret place,
With waters black and airy clouds
encompaſſed he was
12 At his bright preſence did thick clouds
in haſte away retire,
And in the ſtead thereof there came
hailſtones and coals of fire.

13 The fiery darts and thunderbolts
diſperſe them here and there,
And with his frequent lightnings he
doth put them in great fear.
14 When thou, O Lord, with great rebuke
thy anger doſt declare,
The ſprings and the foundations of
the world diſcover'd are.

15 And from above the Lord ſent down,
to fetch me from below,
And pluck'd me out of waters great
that would me overflow:
16 And me deliver'd from my foes
that fought me to enthral,
Yea, from ſuch foes as were too ſtrong
for me to deal withal.

17 They did prevent me evermore
in time of my great grief;
But yet the Lord is my defence,
my ſuccour and relief;
18 He brought me forth in open place,
that ſo I might be free,
And kept me ſafe, becauſe he had
a favour unto me.

19 According to my innocence
ſo did he me regard;
And to the cleanneſs of my hands
he gave me my reward;
20 For that I walked in his ways,
and in his paths have trod,
And not departed wickedly
from him that is my God:

The Third Part.

21 But evermore I have reſpect
to his law and decree,
His ſtatutes and commandments I
caſt not away from me;
22 But pure, and clean, and uncorrupt,
appear'd before his face,
And did refrain from wickedneſs
and ſin in ev'ry caſe.

23 The Lord will therefore me reward
as I have done aright,
And to the cleanneſs of my hands
appearing in his ſight.
24 For, Lord, with him that holy is
wilt thou be holy too,
And with the good and virtuous man
thou wilt uprightly do;

25 And for the loving and elect
thy favour wilt reſerve,
And thou wilt uſe the wicked men
as wicked men deſerve.
26 For thou doſt ſave the ſimple folk
in trouble when they lie,
And doſt bring down the countenance
of them that look full high.

27 The Lord will light my candle ſo,
that it ſhall ſhine full bright;
The Lord my God will make alſo
my darkneſs to be light.
28 For by thy help an hoſt of men
diſcomfit, Lord, I ſhall;
By thee I ſcale and over-leap
the ſtrength of any wall.

29 Unſpotted are the ways of God,
his word is purely try'd;
He is a ſure defence to ſuch
as in his faith abide.
30 For who is God except the Lord?
for other there is none;
Or elſe who is omnipotent,
ſaving our God alone?

The Fourth Part.

31 The God that girdeth me with ſtrength
is he that I do mean,
That all the ways wherein I walk
did evermore keep clean;
32 That made my feet like to the hart's
in ſwiftneſs of my pace,
And for my ſafety brought me forth
into an open place.

33 He did in order put my hands
in battle for to fight;
To break in ſunder bars of braſs
he gave my arms the might.
34 Thou teacheſt me thy ſaving health,
thy right hand is my tow'r:
Thy love and gentleneſs alſo
doth ſtill increaſe my pow'r:

35 And under me thou makeſt plain
the way where I ſhould go;
So that my feet ſhall never ſlip,
nor wander to and fro:
36 And fiercely I purſue and take
my foes that me annoy'd;
And from the field do not return
till they be all deſtroy'd.

37 So I ſuppreſs and wound my foes,
that they can riſe no more;
For underneath my feet they fall,
I wound them alſo ſore.
38 For thou haſt girded me with ſtrength
unto the battle, and
Thou wilt throw down mine enemies
that do againſt me ſtand.

39 Lord, thou haſt given me the necks
of all mine enemies;
That ſo I might deſtroy all thoſe
that up againſt me riſe.
40 They call'd for help, but none gave ear,
nor came to their relief;
Yea, to the Lord they call'd for aid,
yet heard he not their grief.

The Fifth Part.

41 And ſtill, like duſt before the wind,
I drive them under feet,
And ſweep them out like filthy dirt
that lieth in the ſtreet.
42 Thou keep'ſt me from ſeditious folk,
that ſtill in ſtrife are led;
And thou doſt of the heathen folk
appoint me to be head:

43 A people ſtrange, to me unknown,
and yet they ſhall me ſerve,
And at the firſt obey my word,
whereas my own will ſwerve.
44 I ſhall be irkſome to my own,
they will not ſee my light,
But wander wide out of the way,
and hide them out of ſight

45 But bleſſed be the living Lord,
moſt worthy of all praiſe;
He is my rock and ſaving health,
praiſed be he always.
46 For it is he that gave me pow'r
revenged for to be,
And with his holy word ſubdu'd
the people unto me:

47 And from my foe deliver'd me,
and ſet me over thoſe
That cruel and ungodly were,
and up againſt me roſe.
48 And for this cauſe, O Lord my God,
to thee give thanks I ſhall,
And ſing out praiſes to thy name
among the Gentiles all.

49 Deliv'rance great thou giv'ſt the king,
and doſt reſerve in ſtore
Mercy for thine anointed, and
his ſeed for evermore.

PSALM XIX. T. S.

1 THE heav'ns and firmament on high
do wondrouſly declare
God's glory and omnipotence,
his works, and what they are.
2 The wondrous works of God appear
by ev'ry day's ſucceſs;
The nights likewiſe which their race run
the ſelf-ſame thing expreſs.

3 There is no language, tongue, or ſpeech,
where their ſound is not heard;
In all the earth and coaſts thereof
their knowledge is conferr'd.
4 In them the Lord made for the ſun
a place of great renown,
Who like a bridegroom ready trimm'd
comes from his chamber down;

5 And as a valiant champion,
who would to honour riſe,
With joy doth haſte to take in hand
ſome noble enterpriſe:
6 And all the ſky from end to end
he compaſſeth about;
Nothing can hide it from his heat;
but he will find it out.

7 How perfect is the law of God!
his covenant is ſure,
Converting ſouls, and making wiſe
the ſimple and obſcure.
8 The Lord's commands are righteous, and
rejoice the heart likewiſe;
His precepts are moſt pure, and do
give light unto the eyes.

9 The fear of God is excellent,
and ever doth endure;
The judgments of the Lord alſo
moſt righteous are and pure;
10 And more to be deſired are
than much fine gold alway;
The honey and the honey-comb
are not ſo ſweet as they.

11 By them thy ſervant is forewarn'd
to have God in regard,
And in performance of the ſame
there ſhall be great reward.
12 But, Lord! what earthly man doth know
the errors of his life?
Then cleanſe me from my ſecret ſins,
which are in me moſt rife:

13 And keep me, that preſumptuous ſins
prevail not over me;
And ſo ſhall I be innocent,
and great offences free.
14 Accept my mouth and heart alſo,
my words and thoughts each one;
For my Redeemer and my ſtrength,
O Lord, thou art alone.

PSALM XX. T. S.

1 IN trouble and adverſity
the Lord God hear thee ſtill;
The majeſty of Jacob's God
defend thee from all ill:
2 And ſend thee from his holy place
his help at ev'ry need;
And to in Sion eſtabliſh thee,
and make thee ſtrong indeed:

3 Rememb'ring well the ſacrifice
that now to him is done,
And to receive moſt graciouſly
thy offerings each one.
4 According to thy heart's deſire
the Lord grant unto thee,
And all thy counſel and thy mind
full well perform may he.

5 We will rejoice when thou us ſav'ſt,
and banners ſhall diſplay
Unto the Lord, who thy requeſts
fulfilled hath alway.
6 The Lord will his anointed ſave,
I know well by his grace,
And ſend him help by his right hand
out of his holy place.

7 In chariots ſome put confidence,
and ſome in horſes truſt;
But we remember God our Lord,
who keepeth promiſe juſt.
8 They all fall down, but we do riſe
and ſtand up ſtedfaſtly:
O ſave and help us, Lord and King,
when we to thee do cry.

PSALM XXI. T. S.

1 O Lord, how joyful is the king
in thy ſtrength and thy pow'r!
Exceedingly he doth rejoice
in thee his Saviour.
2 For thou haſt given unto him
his godly heart's deſire;
To him thou nothing haſt deny'd
of that he did require.

3 Thou diſdſt prevent him with thy gifts
and bleſſings manifold;
And thou haſt ſet upon his head
a crown of perfect gold.
4 And when he aſked life of thee,
thereon thou mad'ſt him ſure
To have long life, yea, ſuch a life
as ever ſhall endure.

5 Great is his glory by thy help,
thy benefit and aid;
Great worſhip and great honour both
thou haſt upon him laid.
6 Thou wilt give him felicity
that never ſhall decay,
And with thy cheerful countenance
wilt comfort him alway:

7 Becauſe the king doth ſtrongly truſt
in God for to prevail,
Therefore his goodneſs and his grace
to ſave him will not fail.

8 Thy

8 Thy enemies ſhall feel thy force,
and thoſe that thee withſtand:
Find out thy foes, and let them feel
the pow'r of thy right hand;
9 And like an oven burn them, Lord,
in fiery flame and fume;
Thy anger ſhall deſtroy them all,
and fire ſhall them conſume.
10 And thou ſhalt root out of the earth
their fruit that ſhould increaſe,
And from the number of thy folk
their ſeed ſhall end and ceaſe.
11 For they much miſchief did contrive
againſt thy holy Name;
Yet did they fail, and had no pow'r
for to perform the ſame:
12 But as a mark thou ſhalt them ſet
in a moſt open place,
And charge thy bow-ſtrings readily
againſt their very face.

13 Be thou exalted, Lord, in thy
own ſtrength, which is our tow'r;
So ſhall we ſing right ſolemnly,
praiſing thy might and pow'r.

PSALM XXII. T. S.

1 O God, my God, wherefore doſt thou
forſake me utterly?
And helpeſt not when I do make
my great complaint and cry?
2 To thee, my God, ev'n all day long,
I do both cry and call;
I ceaſe not all the night, and yet
thou heareſt not at all.

3 But thou that in thy holy place
for evermore doſt dwell;
Thou art the joy, the comfort, and
glory of Iſrael;
4 And him in whom our fathers old
had all their hope and ſtay,
Who, when they put their truſt in thee,
deliver'dſt them alway.

5 They were preſerved ever when
they call'd on thy Name;
And for the faith they had in thee
they were not put to ſhame.
6 But I am now become more like
a worm than to a man,
An outcaſt, whom the people ſcorn
with all the ſpite they can.

7 All men deſpiſe as they behold
me walking on the way;
They grin, make mouths, and nod their heads,
and on this wiſe do ſay,
8 That man did glory in the Lord,
his favour and his love;
Let him redeem and help him now,
his pow'r if he will prove.

9 But from the priſon of the womb
I was by thee releaſt,
Thou didſt preſerve me ſtill in hope,
whilſt I did ſuck the breaſt:
10 I was committed from my birth
with thee to have abode;
Since I came from my mother's womb
thou haſt been ſtill my God.

The Second Part.

1 Then, Lord, depart not now from me
in this my preſent grief,
Since I have none to be my help,
my ſuccour and relief.
12 For many bulls do compaſs me
that be full ſtrong of head;
Yea, bulls ſo fat, as though they had
in Baſan field been fed.

13 They gape upon me greedily,
as though they would me ſlay,
Ev'n like a lion ramping out
and ramping for his prey.

14 But I drop down, like water ſhed,
my joints in ſunder break,
My heart doth in my body melt
like wax, I am ſo weak;
15 My ſtrength doth like a potſherd dry,
my tongue it cleaveth faſt
Unto my jaws, and I am brought
to duſt of death at laſt.
16 For many dogs do compaſs me,
in council they do meet,
Conſpiring ſtill againſt my life,
piercing my hands and feet.

17 I was tormented ſo, that I
might all my bones have told,
Whilſt they do look and ſtare at me
when they do me behold.
18 My garments they divided have
in parts among them all,
And for my coat they did caſt lots
to whom it ſhould befall.

19 Therefore I pray thee be not far
from me at my great need,
But rather, ſince thou art my ſtrength,
to help me, Lord, make ſpeed:
20 And from the ſword ſave thou my ſoul
by thy might and thy pow'r,
And ever keep my darling dear
from dogs that would devour:

21 And from the lion's mouth that would
me all in ſunder tear,
From 'mid'ſt the horns of unicorns,
O Lord, thou didſt me hear.
22 Then ſhall I to my brethren all
thy majeſty record,
And in thy church ſhall praiſe the Name
of thee the living Lord.

The Third Part.

23 All ye that fear him, praiſe the Lord,
thou Jacob, him adore,
And all ye ſeed of Iſrael,
fear him for evermore.
24 For he deſpiſeth not the poor,
he hideth not away
His countenance when they do call,
but hears them when they pray.

25 Among the folk that fear the Lord
I will therefore proclaim
Thy praiſe, and keep my promiſe made
for ſetting forth thy Name.
26 The poor ſhall eat and be ſuffic'd;
ſuch as their minds do give
To ſeek the Lord, and praiſe his Name,
their hearts ſhall ever live.

27 The coaſts of all the earth ſhall praiſe
the Lord, and ſeek his grace,
The heathen folk ſhall worſhip all
before his bleſſed face.
28 The kingdoms of the heathen folk
the Lord ſhall have therefore;
And he ſhall be their Governor
and King for evermore.

29 The rich men of his goodly gifts
ſhall taſte and feed alſo,
And in his preſence worſhip him,
and bow their knees full low.
30 And all that ſhall go down to duſt
of life by him ſhall taſte;
A ſeed ſhall ſerve and worſhip him
'till time away ſhall waſte:

31 They ſhall declare and plainly ſhew
his truth and righteouſneſs
Unto a people yet unborn,
who ſhall his name confeſs.

PSALM XXIII. W. W.

1 THE Lord is only my ſupport,
and he that doth me feed;
How can I then lack any thing
whereof I ſtand in need?

2 In pastures green he feedeth me,
where I do safely lie,
And after leads me to the streams
which run most pleasantly.

3 And when I find myself near lost,
then doth he me home take,
Conducting me in his right paths,
ev'n for his own Name's sake.

4 And though I were ev'n at death's door,
yet would I fear no ill;
For both thy rod and shepherd's crook
afford me comfort still.

5 Thou hast my table richly spread
in presence of my foe;
Thou hast my head with balm refresh'd,
my cup doth overflow.

6 And, finally, while breath doth last
thy grace shall me defend;
And in the house of God will I
my life for ever spend.

Another of the same, by T. S.

1 MY Shepherd is the living Lord,
nothing therefore I need:
In pastures fair, near pleasant streams,
he setteth me to feed.

2 He shall convert and glad my soul,
and bring my mind in frame,
To walk in paths of righteousness,
for his most holy Name.

3 Yea, though I walk in vale of death,
yet will I fear no ill;
Thy rod and staff do comfort me,
and thou art with me still;

4 And in the presence of my foes
my table thou dost spread;
Thou wilt fill full my cup, and thou
anointed hast my head.

5 Through all my life thy favour is
so frankly shew'd to me,
That in thy house for evermore
my dwelling-place shall be.

PSALM XXIV. J. H.

1 THE earth is all the Lord's, with all
her store and furniture;
Yea, his is all the world, and all
that therein doth endure:

2 For he hath fastly founded it
above the seas to stand,
And plac'd below the liquid floods
to flow beneath the land.

3 Who is the man, O Lord, that shall
ascend unto thy hill?
Or pass into thy holy place,
there to continue still?

4 Ev'n he whose hands and heart are pure,
which nothing doth defile,
His soul not set on vanity,
and hath not sworn to guile:

5 Him that is such a one the Lord
most highly will regard.
And from his God and Saviour shall
receive a just reward.

6 This is the generation of
them that do seek his grace,
Ev'n them that with an upright heart,
O Jacob, seek thy face.

7 Ye gates and everlasting doors,
lift up your heads on high;
Then shall the King of glorious state
come in triumphantly.

8 Who is the King of glorious state?
The great and mighty Lord,
The mighty Lord in battle strong
and trial of the sword.

9 Ye gates and everlasting doors,
lift up your heads on high;
Then shall the King of glorious state
come in triumphantly.

10 Who is the King of glorious state
The Lord of hosts it is,
The kingdom and the royalty
of glorious state is his.

PSALM XXV. T. S.

1 I Lift my heart to thee,
my God and guide most just;
Now suffer me to take no shame,
for in thee do I trust.

2 Let not my foes rejoice,
nor make a scorn of me;
And let them not be overthrown
that put their trust in thee.

3 But shame shall them befall
who harm them wrongfully;
Therefore thy paths and thy right ways
unto me, Lord, descry.

4 Direct me in thy truth,
and teach me, I thee pray:
Thou art my Saviour and my God,
on thee I wait alway.

5 Thy mercies manifold
remember, Lord, I pray:
In pity thou art plentiful,
and so hast been alway.

6 Remember not the faults
and frailty of my youth,
Call not to mind how ignorant
I have been of thy truth:

7 Nor after my deserts
let me thy mercy find;
But of thine own benignity,
Lord, have me in thy mind.

8 His mercy is full sweet,
his truth a perfect guide;
Therefore the Lord will sinners teach,
and such as go aside.

9 The humble he will teach
his precepts to obey,
He will direct in all his paths
the lowly man alway.

10 For all the ways of God
both truth and mercy are,
To them that do his covenant
and statutes keep with care.

The Second Part.

11 Now for thy holy Name,
O Lord, I thee entreat
To grant me pardon for my sin,
for it is very great.

12 Whoso doth fear the Lord,
by him he shall be kept
To lead his life in such a way
as he doth best accept:

13 His soul shall evermore
in goodness dwell and stand;
His seed and his posterity
inherit shall the land.

14 All those that fear the Lord
know his secret intent;
And unto them he doth declare
his will and testament.

15 My eyes and thankful heart
to him I will advance,
That pluck'd my feet out of the snare
of sin and ignorance.

16 With mercy me behold,
to thee I make my moan;
For I am poor and desolate,
and comfortless alone.

17 The troubles of my heart
are multiply'd indeed;
Bring me out of this misery,
necessity and need.

18 Behold my poverty,
my anguish and my pain:
Remit my sin and my offence,
and make me clean again.

19 O Lord,

19 O Lord, behold my foes,
how they do ſtill increaſe,
Purſuing me with deadly hate,
that fain would live in peace:
20 Preſerve and keep my ſoul,
and ſtill deliver me;
And let me not be overthrown,
becauſe I truſt in thee.

21 Let truth and uprightneſs
for ever wait on me,
Becauſe my hope and confidence
hath always been in thee.
22 Deliver, Lord, thy folk,
and ſend them ſome relief,
I mean thy choſen Iſrael,
from all their pain and grief.

PSALM XXVI. T. S.

1 LORD, be my judge, and thou ſhalt ſee
my paths be right and plain:
I truſt in God, and hope that he
with ſtrength will me ſuſtain.
2 Prove me, my God; I thee deſire
my ways to ſearch and try;
As men do prove their gold with fire
my heart and reins eſpy.

3 Thy loving kindneſs in my ſight
I do behold always;
I ever walked in thy truth,
and will do all my days.
4 I do not love to haunt or uſe
with men whoſe deeds are vain;
To come in houſe I do refuſe
with the deceitful train.

5 I much abhor the wicked ſort,
their deeds I do deſpiſe;
I do not once to them reſort
that hurtful things deviſe.
6 My hands I waſh, and do proceed
in works to walk upright;
Then to thy altar I make ſpeed,
to offer there in ſight:

7 That I may ſpeak and preach the praiſe
that doth belong to thee;
And ſo declare how wondrous ways
thou haſt been good to me.
8 O God, thy houſe I love moſt dear,
to me it doth excel;
My chief delight is to be near
the place where thou doſt dwell.

9 O ſhut not up my ſoul with them
in ſin that take their fill,
Nor yet my life among thoſe men
that ſeek much blood to ſpill.
10 For in their hands much miſchief is,
their lives therewith abound,
And nothing elſe in their right hand
but bribes are to be found.

11 But I reſolve in righteouſneſs
my time and days to ſpend;
Therefore that I may not tranſgreſs,
let thy grace me defend.
12 My foot is ſtay'd for all aſſays,
it ſtandeth well and right;
Wherefore to God will I give praiſe
in all the people's ſight.

PSALM XXVII. J. H.

1 THE Lord is both my health and light,
ſhall man make me diſmay'd?
Since God doth give me ſtrength and might,
why ſhould I be afraid?
2 While that my foes with all their ſtrength
began with me to brawl,
Thinking to eat me up, at length
themſelves have caught the fall.

3 Though they encamp'd againſt me lie,
my heart is not afraid;
And if in battle they will try,
I truſt in God for aid.

4 One thing of God I do require,
that he will not deny;
For which I pray and will deſire,
till he to me apply;

5 That I within his holy place
my life throughout may dwell;
To ſee the beauty of his face,
and view his temple well.
6 In time of dread he ſhall me hide
within his place moſt pure,
And keep me ſecret by his ſide,
as on a rock moſt ſure.

7 At length I know the Lord's good grace
ſhall make me ſtrong and ſtout,
My foes to foil and clean deface
that compaſs me about.
8 Therefore within his houſe will I
give ſacrifice of praiſe;
With pſalms and ſongs I will apply
to laud the Lord always.

The Second Part.

9 Lord, hear the voice of my requeſt,
for which to thee I cry:
Have mercy, Lord, on me oppreſt,
and help me ſpeedily.
10 My heart confeſſeth unto thee,
I ſue to have thy grace:
Then ſeek my face, ſaidſt thou to me;
Lord, I will ſeek thy face.

11 In wrath turn not thy face away,
nor ſuffer me to ſlide;
My help thou haſt been to this day,
be ſtill my God and guide.
12 When both my parents me forſake,
and caſt me off at large,
Even then the Lord himſelf doth take
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right;
For fear of ſuch as watch for me,
to trap me if they might.
14 O leave me not unto the will
of them that be my foes;
For they deviſe againſt me ſtill
falſe witneſs to depoſe.

15 I utterly ſhould faint, but that
this hope ſupporteth me,
That in the land wherein I live
God's goodneſs I ſhall ſee.
16 Truſt ſtill in God, whoſe whole thou art,
his will abide thou muſt;
He will ſupport and eaſe thy heart,
if thou in him do truſt.

PSALM XXVIII. T. S.

1 THOU art, O Lord, my ſtrength and ſtay,
the ſuccour which I crave;
Neglect me not, leſt I be like
them that are laid in grave.
2 My voice and ſupplications hear,
when unto thee I cry;
When I lift up my hands unto
thy holy ark moſt high.

3 Repute me not among thoſe men
in ſin that take their fill,
That ſpeak right fair unto their friends,
but think in heart full ill.
4 According to thoſe wicked deeds,
which they did moſt regard,
And after their inventions, Lord,
let them receive reward.

5 Becauſe they never mind the works
of God, he will therefore,
Inſtead of building of them up,
deſtroy them evermore.
6 To render thanks unto the Lord,
how great a cauſe have I,
My voice, my pray'r, and my complaint,
that heard ſo willingly!

7 He

7 He is my ſhield and fortitude,
my buckler in diſtreſs:
My heart rejoiceth greatly, and
my ſong ſhall him confeſs.
8 He is our ſtrength and our defence,
our foes for to reſiſt,
The health and the ſalvation of
his own elect by Chriſt.

9 Thy people and thy heritage,
Lord bleſs, guide, and preſerve;
Increaſe them, Lord, and guide their hearts,
that they may never ſwerve.

PSALM XXIX. T. S.

1 GIVE to the Lord, ye potentates,
give ye with one accord
All praiſe and honour, might and ſtrength,
unto the living Lord;
2 Give glory to his holy Name,
and honour him alone;
Give worſhip to his Majeſty
within his holy throne.

3 His voice doth rule the waters all,
as he himſelf doth pleaſe;
He doth prepare the thunder-claps,
and governs all the ſeas.
4 The voice of God is of great force,
and wondrous excellent;
It is moſt mighty in effect,
and moſt magnificent.

5 The voice of God doth rend and break
the cedar-trees ſo long,
The cedar-trees of Lebanon,
which are both high and ſtrong.
6 And makes them leap like as a calf,
or as the unicorn:
Not only trees, but mountains great
whereon the trees are borne.

7 His voice divides the flames of fire,
and ſhakes the wilderneſs;
It makes the deſert quake for fear,
that Cades called is:
8 It makes the hinds for fear to calve,
and coverts plain appear;
And in his temple every man
ſpeaks of his glory there.

9 The Lord doth ſit upon the floods,
their fury to reſtrain;
And he likewiſe, as Lord and King,
for evermore ſhall reign.
10 The Lord will give his people ſtrength,
whereby they ſhall increaſe;
And he will bleſs his choſen flock
with everlaſting peace.

PSALM XXX. J. H.

1 ALL laud and praiſe with heart and voice,
O Lord, I give to thee,
Who didſt not make my foes rejoice,
but haſt exalted me.
2 O Lord my God, to thee I cry'd
in all my pain and grief;
Thou gav'ſt an ear, and didſt provide
to eaſe me with relief.

3 Thou, Lord, haſt brought my ſoul from hell,
and thou the ſame didſt ſave
From them that in the pit do dwell,
and kept'ſt me from the grave.
4 Sing praiſe, ye ſaints, that prove and ſee
the goodneſs of the Lord;
In honour of his majeſty
rejoice with one accord.

5 For why? his anger but a ſpace
doth laſt, ceaſing again;
But in his favour and his grace
always doth life remain.
6 Though heavineſs and pangs full ſore
abide with us all night,
The Lord to joy ſhall us reſtore
before the day be light.

7 When I enjoy'd the world at will,
thus would I boaſt and ſay,
Tuſh! I am ſure to feel no ill,
my wealth ſhall not decay:
8 For thou, O Lord, of thy good grace
didſt ſend me ſtrength and aid;
But when thou turn'dſt away thy face,
my mind was ſore diſmay'd.

9 Wherefore again then did I cry
to thee, O Lord of might,
And my complaints did multiply,
praying both day and night.
10 What gain is in my blood, ſaid I,
if death deſtroy my days?
Can duſt declare thy Majeſty,
or give thy truth its praiſe?

11 Wherefore, my God, ſome pity take,
O Lord, I thee deſire;
Do not, O Lord, my ſoul forſake,
of thee I help require.
12 Then thou didſt turn my grief and woe
into a cheerful voice;
My ſackcloth didſt take off alſo,
and mad'ſt me to rejoice:

13 Wherefore my ſoul inceſſantly
ſhall ſing unto thy praiſe;
O Lord my God, to thee will I
give laud and thanks always.

PSALM XXXI. J. H.

1 O Lord, I put my truſt in thee,
let nothing work me ſhame:
As thou art juſt, deliver me,
and ſet me free from blame.
2 Hear me, O Lord, and that anon,
to help me make good ſpeed:
Be thou my rock and houſe of ſtone,
my fence in time of need.

3 For why? as ſtones thy ſtrength is try'd,
thou art my fort and tow'r:
For thy Name's ſake be thou my guide,
and lead me in thy pow'r.
4 Pluck thou my feet out of the ſnare
which they for me have laid;
Thou art my ſtrength, and all my care
is for thy mighty aid.

5 Into thy hands, Lord, I commit
my ſoul, which is thy due,
Becauſe thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folk as will not part
from things to be abhorr'd;
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy joy,
I ſee it doth excel;
Thou ſeeſt when ought would me annoy,
and know'ſt my ſoul full well.
8 Thou haſt not left me in their hand
that would me overcharge;
But thou haſt ſet me out of band,
to walk abroad at large.

The Second Part.

9 Great grief, O Lord, doth me aſſail,
ſome pity on me take;
My eyes wax dim, my ſight doth fail,
my heart with fear doth ake:
10 My life is worn with grief and pain,
my years in woe are paſt;
My ſtrength is gone, and through diſdain
my bones corrupt and waſte.

11 Among my foes I am a ſcorn,
my friends are all diſmay'd;
My neighbours and my kinſmen born
to ſee me are afraid.
12 As men once dead are out of mind,
ſo am I now forgot;
As little uſe of me they find
as of a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray,
How they conſpir'd and went about
to take my life away.
14 But, Lord, I truſt in thee for aid,
not to be overtrode;
For I confeſs and ſtill have ſaid,
Thou art the Lord my God.

15 The length of all my life and age,
O Lord, is in thy hand;
Defend me from the wrath and rage
of them that me withſtand.
16 To me thy ſervant, Lord, expreſs
and ſhew thy joyful face,
And ſave me, Lord, for thy goodneſs,
thy mercy, and thy grace.

The Third Part.

17 Lord, let me not be put to ſhame,
becauſe on thee I call;
But let the wicked bear the blame,
and into the grave fall.
18 O Lord, make dumb their lips outright
who given are to lyes,
And cruelly with pride and ſpite
againſt the juſt deviſe.

19 How plentiful thy mercies be
laid up for thy children,
That fear and put their truſt in thee
before the ſons of men!
20 Thy preſence ſhall them fence and guide
from all proud brags and wrongs;
Within thy place thou ſhalt them hide
from all the ſtriſe of tongues.

21 Thanks to the Lord that hath declar'd
on me his grace ſo far,
Me to defend with watch and ward,
as in a town of war.
22 Thus did I ſay both day and night,
when I was ſore oppreſt,
Lo, I am clean caſt out of ſight;
yet heard'ſt thou my requeſt.

23 Ye ſaints, love ye the Lord alway,
the faithful he doth guide,
And to the proud he doth repay
according to their pride.
24 Be of good courage all ye juſt,
on God your ſtrength depend;
For thoſe in him that put their truſt
he ever will defend.

PSALM XXXII. T. S.

1 THE man is bleſs'd whoſe wickedneſs
the Lord forgiven hath,
And he whoſe ſin is likewiſe hid,
and cover'd from his wrath.
2 And bleſs'd is he to whom the Lord
imputeth not his ſin,
Who in his heart hath hid no guile,
nor fraud is found therein.

3 For whilſt that I kept cloſe my ſin
in ſilence and conſtraint,
My bones did waſte and wear away
with daily moan and plaint;
4 Both night and day thy hand on me
ſo grievous was and ſmart,
My moiſture like the ſummer's heat
to dryneſs did convert.

5 I did therefore confeſs my faults,
and all my ſins reveal;
Then thou, O Lord, didſt me forgive,
and all my ſins conceal.
6 The humble man ſhall pray therefore,
and ſeek thee in due time,
So that the floods of waters great
ſhall have no pow'r on him.

7 When trouble and adverſity
do compaſs me about,
Thou art my refuge and my joy,
and thou doſt rid me out,

8 Come hither, and I will thee teach
how thou ſhalt walk aright;
I will thee guide, as I myſelf
have learn'd by proof and ſight.

9 Be not ſo rude and ignorant
as is the horſe and mule,
Whoſe mouth without a rein or bit
from harm thou canſt not rule.
10 The wicked man ſhall manifold
ſorrows and grief ſuſtain;
But unto him that truſts in God
his goodneſs ſhall remain.

11 Be joyful therefore in the Lord;
ye juſt, lift up your voice;
And ye of pure and perfect heart,
with cheerfulneſs rejoice.

PSALM XXXIII. J. H.

1 YE righteous, in the Lord rejoice;
it is a ſeemly ſight;
That upright men with thankful voice
ſhould praiſe the Lord of might.
2 Praiſe ye the Lord with harp, and ſing
to him with pſaltery;
With ten-ſtring'd inſtruments ſounding,
praiſe ye the Lord moſt high:
3 Sing to the Lord a ſong moſt new,
with courage give him praiſe;
For why? his word is ever true,
his works, and all his ways:
4 Both judgment, equity, and right,
he ever lov'd and will;
And with his gifts he doth delight
the earth throughout to fill.

5 For by the word of God alone
the heav'ns above were wrought,
Their hoſts and powers ev'ry one
his breath to paſs hath brought:
6 The waters great gather'd hath he
on heaps within the ſhore,
And hid them in the depth to be
as in a houſe of ſtore.

7 Let all the earth then fear the Lord,
and keep his righteous law,
And all the world with one accord
dread him, and ſtand in awe.
8 What he commanded wrought it was
at once with utmoſt ſpeed:
What he doth will is brought to paſs
with full effect indeed.

9 The counſels of the nations rude
the Lord doth bring to nought;
He doth defeat the multitude
of their device and thought:
10 But his decrees continue ſtill,
they never ſlack nor 'ſwage;
The motions of his mind and will
take place in ev'ry age.

The Second Part.

11 Bleſſed are they to whom the Lord
as God and guide is known,
Whom he doth chooſe of mere accord
to take them as his own.
12 The Lord from heav'n did caſt his ſight
on mortal men by birth,
Beholding from his ſeat of might
the dwellers on the earth;

13 The Lord, I ſay, whoſe hand hath wrought
man's heart, and doth it frame,
'Tis he alone doth know the thought
and working of the ſame.
14 A king that truſteth in his hoſt
ſhall nought prevail at length,
The man that of his might doth boaſt
ſhall fail for all his ſtrength:

15 The troops of horſemen all ſhall fail,
their ſturdy ſteeds ſhall ſwerve;
The ſtrength of horſe ſhall not prevail
the rider to preſerve.

16 But

16 But, lo, the eyes of God attend
and watch to aid the juſt,
With ſuch as fear him to offend,
and on his goodneſs truſt;

17 That he of dearth and great diſtreſs
may ſet their ſouls from dread,
And if that dearth their land oppreſs,
in hunger them to feed.

18 Wherefore our ſoul doth whole depend
on God our ſtrength and ſtay;
He is our ſhield us to defend,
and drive all darts away.

19 Our joyful ſouls alway proclaim
his power and his might;
For why? in his moſt holy Name
we hope and much delight.

20 Therefore let thy goodneſs, O Lord,
ſtill preſent with us be,
As we always with one accord
do only truſt in thee.

PSALM XXXIV. T. S.

1 I Will give laud and honour both
unto the Lord always;
My mouth alſo for evermore
ſhall ſpeak unto his praiſe.

2 I do delight to praiſe the Lord,
in ſoul, in heart, in voice,
That humble men may hear thereof,
and heartily rejoice.

3 Therefore ſee that ye magnify
with me the living Lord;
Let us exalt his holy Name
always with one accord.

4 For I myſelf beſought the Lord,
he anſwer'd me again,
And me deliver'd ſpeedily
from all my fear and pain.

5 Whoſo they be that him behold,
ſhall ſee his light moſt clear;
Their countenance ſhall not be daſh'd,
they never need to fear.

6 The poor diſtreſſed man for help
unto the Lord doth call,
Who doth him hear without delay,
and rids him out of thrall.

7 The angel of the Lord doth pitch
his tents in ev'ry place,
To ſave all ſuch as do him fear,
that nothing them deface.

8 Taſte and conſider well therefore,
that God is good and juſt;
O happy man, that maketh him
his only ſtay and truſt!

9 O fear the Lord, all ye his ſaints,
who is a mighty King;
For they that fear the living Lord
are ſure to lack nothing.

10 The lions ſhall be hunger bit,
and pin'd with famine much;
But as for them that fear the Lord,
no lack ſhall be to ſuch.

The Second Part.

11 Come near to me, my children, and
unto my words give ear;
I will teach you the perfect way,
how ye the Lord ſhould fear.

12 Who is the man that would live long,
and lead a happy life?
See thou refrain thy tongue and lips
from all deceit and ſtrife.

13 Turn back thy face from doing ill
and do the godly deed;
Enquire for peace and quietneſs,
and follow it with ſpeed.

14 For why? the eyes of God above
upon the juſt are bent,
His ears likewiſe to hear the cry
of the poor innocent.

15 But he doth frown and bend his brows
upon the wicked train,
And cuts away the memory
that ſhould of them remain;

16 But when the juſt do call and cry
the Lord doth hear them ſo,
That out of pain and miſery
forthwith he lets them go.

17 The Lord is ever nigh to them
that broken-hearted are,
And for the contrite ſpirit he
ſalvation doth prepare.

18 Full many be the miſeries
that righteous men endure;
But of deliv'rance from them all
the Lord doth them ſecure.

19 The Lord doth ſo preſerve and keep
their very bones alway,
That not ſo much as one of them
doth periſh or decay.

20 The ſin ſhall ſlay the wicked man
which he himſelf hath wrought;
And ſuch as hate the righteous man
ſhall ſoon be brought to nought;

21 But they that fear the living Lord
are ever ſafe and ſound;
And as for thoſe that truſt in him,
nothing ſhall them confound.

PSALM XXXV. J. H.

1 LORD, plead my cauſe againſt my foes,
confound their force and might,
And take my part againſt all thoſe
that ſeek with me to fight:

2 Lay hold upon the ſpear and ſhield,
thyſelf in armour dreſs,
Stand up with me to fight the field,
and help me from diſtreſs.

3 Gird on thy ſword, and ſtop the way,
my enemies withſtand,
That thou unto my ſoul may ſay,
I am thy help at hand.

4 Confound them with rebuke and blame
that ſeek my ſoul to ſpill;
Let them turn back, and flee with ſhame,
that think to work me ill.

5 Let them diſperſe and flee abroad,
as wind doth drive the duſt;
That ſo the angel of our God
their might away may thruſt.

6 Let all their ways be void of light,
and ſlipp'ry like to fall;
And ſend thy angel with thy might
to perſecute them all.

7 For why? without my fault have they
in ſecret ſet their gin,
And digg'd a pit in my path-way,
to take my ſoul therein.

8 When they think leaſt, and have no care,
O Lord, deſtroy them all;
Let them be caught in their own ſnare,
and in their miſchief fall.

9 But let my ſoul, my heart, and voice,
in God have joy and wealth,
That in the Lord I may rejoice,
and in his ſaving health.

10 Then all my bones ſhall ſpeak and ſay,
(my parts ſhall all agree,)
O thou great God of heav'n and earth,
what man is like to thee?

The Second Part.

11 Thou doſt defend the weak from them
that are both ſtout and ſtrong,
And rid the poor from wicked men
that ſpoil and do them wrong.

12 My cruel foes againſt me riſe
to witneſs things untrue,
And to accuſe me they deviſe
of things I never knew.

13 Where I to them did ſhew good will,
they quit me with diſdain:
That they ſhould pay my good with ill,
my ſoul doth ſore complain.
14 When they were ſick I mourn'd therefore,
myſelf in ſackcloth clad.
With faſting I did faint full ſore,
and pray'd with heart moſt ſad.

15 As they had been my brethren dear
I did myſelf behave,
As one that mourneth heavily
about his mother's grave:
16 But they in my adverſity
did gather in a rout;
Yea, abject ſlaves reproachfully
at me did mock and flout.

17 The belly-gods and flatt'ring train,
that all good things deride,
At me did grin with great diſdain,
turning their mouths aſide.
18 Lord, when wilt thou for me appear?
why doſt thou ſtay and pauſe?
O rid my ſoul, my darling dear,
out of theſe lions' claws:

19 And then will I give thanks to thee
before the church always;
And where moſt of the people be,
there will I ſhew thy praiſe.
20 Let not my foes prevail on me
which hate me for no fault;
Neither let them wink with their eyes
that cauſeleſs me aſſault.

The Third Part.

21 Of peace no word they think or ſay,
their talk is all untrue;
They ſtill conſult how to betray
all thoſe that peace purſue.
22 With open mouth they run at me,
their fury is like fire:
Well, well, ſay they, our eye doth ſee
the thing that we deſire.

23 But, Lord, thou ſeeſt what ways they take,
and what they do intend;
Be not far off, nor me forſake,
but ſpeedy help me ſend.
24 Awake, ariſe, and ſtir abroad,
defend me in my right:
Revenge my cauſe, O Lord my God,
and aid me with thy might.

25 According to thy righteouſneſs,
O Lord God, ſet me free;
And let them act their pride expreſs,
nor triumph over me.
26 Let not their hearts rejoice, nor cry,
Ev'n ſo we would it have;
Nor give them cauſe to ſay on high,
He's ſunk into the grave.

27 Confound them all that do rejoice
when they my trouble ſee,
Let them be clothed with rebuke
that boaſt with ſcorn at me.
28 But let them heartily rejoice
who love my upright way;
Let them all times with heart and voice
ſtill praiſe the Lord, and ſay,

29 Great is the Lord, and doth excel,
and he doth much delight
To ſee his ſervants proſper well;
it is his pleaſant ſight.
30 Wherefore my tongue I will apply
thy righteouſneſs to praiſe;
To thee, O Lord my God, will I
give laud and thanks always.

PSALM XXXVI. J. H.

1 THE wicked, by his works unjuſt,
doth thus perſuade my heart,
That in the Lord he hath no truſt,
his fear is ſet apart.

2 Yet doth he joy in his eſtate,
to walk as he began,
So long till he deſerves the hate
of God as well as man.

3 His words are wicked, vile and naught,
his tongue no truth doth tell;
Yet at no hand will he be taught
which way he may do well.
4 When he ſhould ſleep then doth he muſe
his miſchiefs to fulfil;
No wicked way doth he refuſe,
nor any thing that's ill.

5 But, Lord, thy goodneſs doth aſcend
above the heav'ns moſt high;
So doth thy truth itſelf extend
unto the cloudy ſky.
6 Much more than hills both high and ſteep
thy juſtice is expreſt;
Thy judgments like the ſeas moſt deep:
thou ſav'ſt both man and beaſt.

7 Thy mercy is above all things,
O God, it doth excel;
In truſt whereof, as in thy wings,
the ſons of men ſhall dwell.
8 Within thy houſe they ſhall be fed
with plenty at their will:
Of all delights they ſhall be ſped,
and take thereof their fill.

9 Becauſe the well of life moſt pure
doth ever flow from thee,
And in thy light we are full ſure
eternal light to ſee.
10 From ſuch as thee deſire to know
let not thy grace depart,
Thy righteouſneſs declare and ſhow
to men of upright heart.

11 Let not the proud on me prevail,
O Lord, of thy good grace;
Nor let the wicked me aſſail
to throw me out of place.
12 But they in their device ſhall fall
that wicked works maintain;
They ſhall be certainly caſt down,
and never riſe again.

PSALM XXXVII. W. W.

1 GRUDGE not to ſee the wicked men
in wealth to flouriſh ſtill,
Nor envy ſuch as ill to do
have bent and ſet their will:
2 For as the graſs and the green herbs
do wither and decay,
So ſhall their great poſterity
ſoon paſs and fade away.

3 Truſt thou therefore in God alone,
to do well give thy mind;
So ſhalt thou have the land as thine,
and there ſure food ſhalt find.
4 In God ſet all thine heart's deſire,
and look what thou would'ſt have,
Or elſe canſt wiſh in all the world,
thou need'ſt it not to crave.

5 Caſt both thyſelf and thy affairs
on God with perfect truſt,
And then thou ſhalt with patience ſee
th' effect both ſure and juſt;
6 Thy perfect life and godly name
he will clear as the light,
So that the ſun ev'n at noon-day
ſhall not ſhine half ſo bright.

7 Be ſtill, therefore, and ſtedfaſtly
on God ſee thou wait then,
Not ſhrinking for the proſp'rous ſtate
of vile and wicked men.
8 Shake off deſpite, envy, and hate,
let not thy anger riſe,
That thou may'ſt not be drawn into
ſome ſinful enterprize.

9 For ev'ry wicked man will God
most certainly deſtroy;
But ſuch as truſt in him are ſure
the land for to enjoy.
10 Wait but a while, and thou ſhalt ſee
no more the wicked train;
No, not ſo much as houſe or place,
where once he did remain:

The Second Part.

11 But merciful and humble men
enjoy ſhall ſea and land;
In reſt and peace they ſhall rejoice,
for nought ſhall them withſtand.
12 The wicked and malicious do
againſt the juſt conſpire;
They gnaſh their teeth at him as men
who do his bane deſire.

13 But while ungodly men thus think,
the Lord laughs them to ſcorn;
For he doth ſee the time approach,
when they ſhall ſigh and mourn.
14 The wicked have their ſword outdrawn,
their bow is alſo bent
To overthrow and kill the poor,
whoſe life is innocent:

15 But the ſame ſword ſhall pierce their heart,
which was to kill the juſt;
So ſhall the bow in ſhivers break
wherein they put their truſt.
16 Doubtleſs, the juſt man's poor eſtate
is to be valu'd more
Than all the vile and wicked man's
rich pomp and heaped ſtore.

17 For though their power be moſt ſtrong,
God will it overthrow,
Where contrary he doth preſerve
the humble man and low.
18 He ſees by his great providence
the godly's upright way,
And will give them inheritance
which never ſhall decay.

19 Diſcouraged they ſhall not be
when ſome are hard beſted;
When others ſhall be hunger-bit,
they ſhall be clad and fed.
20 For whoſoever wicked is,
and enemy to God,
Shall like the fat of lambs conſume,
or ſmoke that flies abroad.

The Third Part.

21 Behold the wicked borrows much,
and payeth not again;
Whereas the juſt by lib'ral gifts
the needy doth ſuſtain.
22 For they whom God doth bleſs ſhall have
the land for heritage;
And they whom he doth curſe likewiſe
ſhall periſh in his rage.

23 The Lord the juſt man's ſteps doth guide,
and all his ways doth bleſs,
To ev'ry thing he takes in hand
he giveth good ſucceſs:
24 Though he doth fall, yet he is ſure
not utterly to ſink;
For God upholds him with his hand,
and from him will not ſhrink.

25 I have been young, but now am old,
and never yet ſaw I
The juſt man left, neither his ſeed
reduc'd to beggary.
26 He gives always moſt lib'rally,
and lends where there is need;
By which he doth from God ſecure
a bleſſing to his ſeed.

27 Therefore flee vice and wickedneſs,
and virtue do embrace;
So God ſhall grant thee long to have
on earth a dwelling-place.

28 For God ſo loveth equity,
and ſhews to his ſuch grace,
That he preſerveth them, but doth
cut off the wicked race;

29 Whereas the good and godly men
inherit ſhall the land,
Having as lords all things therein
in their own pow'r and hand.
30 The juſt man's mouth doth ever ſpeak
of matters wiſe and high,
His tongue doth talk of judgment, and
of truth and equity.

31 For in his heart the law of God
doth evermore abide;
So that wherever he doth go
his foot ſhall never ſlide.
32 The wicked like a greedy wolf
the juſt man doth beſet,
By all means ſeeking him to kill
and take him in his net.

The Fourth Part.

33 But though he fall into his hands,
God will him ſuccour ſend;
Though men againſt him ſentence give,
yet God will him defend.
34 Wait thou on God, and keep his way,
he ſhall preſerve thee then
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.

35 The wicked have I ſeen moſt ſtrong,
and plac'd in high degree,
Spreading himſelf, and flouriſhing,
as doth the laurel-tree;
36 But ſuddenly he paſs'd away,
and, lo, he was quite gone;
Then I him ſought, but could not find
the place where dwelt ſuch one.

37 Mark and behold the upright man,
how God doth him increaſe;
For the juſt man ſhall have at length
great joy with reſt and peace.
38 As for tranſgreſſors, woe to them!
deſtroy'd they all ſhall be:
God will cut off their budding race,
and rich poſterity.

39 But the ſalvation of the juſt
doth come from God above,
Who in their trouble ſends them aid,
of his mere grace and love.
40 God evermore delivers them
from vile men and unjuſt,
And ſtill will ſave them, whilſt that they
in him do put their truſt.

PSALM XXXVIII. J. H.

1 PUT me not to rebuke, O Lord,
in thy provoked ire,
And in thy wrath correct me not,
I humbly thee deſire.
2 Thy arrows do ſtick faſt in me,
thy hand doth preſs me ſore,
And in my fleſh no health at all
appeareth any more:

3 And all this is by reaſon of
thy wrath that I am in;
Nor any reſt is in my bones
by reaſon of my ſin.
4 For, lo, my wicked doings, Lord,
above my head are gone,
A greater load than I can bear,
they lie me ſore upon:

5 My wounds do ſtink and are corrupt,
and loathſome are to ſee;
Which all through my own fooliſhneſs
doth happen unto me:
6 And I in careful wiſe am brought,
into ſuch great diſtreſs,
That I go wailing all the day
in doleful heavineſs;

7 My loins are fill'd with sore disease,
my flesh hath no whole part,
I feeble am and broken sore,
and roar for grief of heart.
8 Thou know'st, Lord, my desire; my groans
are open in thy sight;
My heart doth pant, my strength doth fail,
my eyes have lost their light.
9 My lovers and my wonted friends
stand looking on my woe,
My kinsmen they do far away
from me depart also:
10 They that do seek my life lay snares,
and they that go the way
To do me hurt speak lyes, and think
on mischief all the day.

The Second Part.

11 But as a deaf man I became
that cannot hear at all,
And as one dumb that opens not
his mouth to speak withal.
12 For all my confidence, O Lord,
I wholly place in thee;
Therefore, O Lord, who art my God,
do thou give ear to me.
13 This do I crave, that they my foes
triumph not over me;
For when my foot doth slip, then they
rejoice my fall to see.
14 And I am ready for to halt,
I cannot stand upright;
Also my grievous heavinesse
is ever in my sight.
15 For while that I my wickedness
in humble wise confess,
And while I for my sinful deeds
my sorrow do express,
16 My foes do still remain alive,
and mighty are, I know,
And they that hate me wrongfully
in number hugely grow.
17 They stand against me that my good
with evil do repay,
Because that good and honest things
I do pursue alway.
18 Forsake me not, O Lord my God,
be thou not far away;
Make haste to help me, O my God,
my safety and my stay.

PSALM XXXIX. J. H.

1 I Said, I will look to my ways,
for fear I should go wrong,
I will take heed all times that I
offend not with my tongue;
2 As with a bit I will keep fast
my mouth with force and might,
Not once to whisper all the while
the wicked are in sight.

3 I held my tongue and spake no word,
but kept me close and still,
Yea, from good talk I did refrain,
but sore against my will:
4 My heart grew hot within my breast
with musing, thought, and doubt,
Which did increase, and stir the fire;
at last these words burst out,

5 Lord, number out my life and days,
which yet I have not past;
So that I may be certify'd
how long my life shall last.
6 For thou hast pointed out my life
in length much like a span;
My age is nothing unto thee,
so vain is ev'ry man!

7 Man walketh like a shade, and doth
in vain himself annoy
In getting goods, and cannot tell
who shall the same enjoy.
8 Therefore, O Lord, what wait I for?
what help do I desire?
Truly my hope is ev'n in thee,
I nothing else require.

The Second Part.

9 From all the sins that I have done,
Lord, quit me out of hand,
And make me not a scorn to fools
that nothing understand.
10 I was so dumb, that to complain
no trouble could me move,
Because I knew it was thy work
my patience for to prove.
11 Lord, take me from thy scourge and plague,
I cannot them withstand,
I faint and pine away for fear
of thy most heavy hand.
12 When thou for sin dost man rebuke,
he waxeth pale and wan,
As doth a cloth that moths have fret;
so vain a thing is man!
13 Lord, hear my suit, and give good heed,
regard my tears that fall:
I sojourn like a stranger here,
as did my fathers all.
14 O spare a little, give me space
my strength for to restore,
Before I go away from hence,
and shall be seen no more.

PSALM XL. J. H.

1 I Waited long and fought the Lord,
and patiently did bear;
At length he did to me accord
my voice and cry to hear:
2 He brought me from the dreadful pit,
out of the mire and clay;
Upon a rock he set my feet,
and he did guide my way.

3 To me he taught a psalm of praise,
which I must shew abroad,
And sing new songs of thanks always
unto the Lord our God.
4 When all the folk these things shall see,
as people much afraid,
Then they unto the Lord will flee,
and trust upon his aid.

5 Blessed is he whose hope and heart
doth in the Lord remain,
That with the proud doth take no part,
nor such as lyes maintain.
6 For, Lord my God, thy wondrous deeds
in greatness far do pass;
Thy favour towards us exceeds
all things that ever was.

7 When I intend and do devise
thy works abroad to show,
To such a reck'ning they do rise,
thereof no end I know.
8 Burnt-off'rings thou delight'st not in,
I know thy whole desire;
With sacrifice to purge his sin
thou dost no man require.

9 Meat-offerings and sacrifice
thou would'st not have at all;
But thou, O Lord, hast open made
my ears to hear withal.
10 But then, said I, behold and look,
I come with heart most free:
For in the volume of the book
thus it is said of me,

11 That I, O God, should do thy mind,
which thing doth please me well;
For in my heart thy law I find
fast placed there to dwell.
12 Thy righteousness and justice I
in great assemblies tell;
Behold, my tongue no time doth cease,
O Lord, thou knowest well.

The Second Part.

13 I have not hid within my breaſt
thy goodneſs as by ſtealth;
But I declare and have expreſt
thy truth and ſaving health.
14 I kept not cloſe thy loving mind,
that no man it ſhould know;
The truſt that in thy truth I find
to all the church I ſhow.

15 Thy tender mercy, Lord, from me
withdraw thou not away:
But let thy love and verity
preſerve me night and day.
16 For I with many troubles am
encompaſſed about;
My ſins ſo greatly do increaſe,
I cannot ſpy them out.

17 For why? in number they exceed
the hairs upon my head,
My heart doth faint for very fear,
that I am almoſt dead.
18 With ſpeed ſend help and ſet me free,
O Lord, I thee require;
Make haſte with aid to ſuccour me,
O Lord, at my deſire.

19 Confound them with rebuke and ſhame
that ſeek my ſoul to ſpill;
Drive back my foes, and them defame
that wiſh me any ill.
20 For their ill feats do them deſcry
that would deface my name;
Always at me they rail and cry,
Fie on him, fie for ſhame!

21 Let them in thee have joy and wealth
that ſeek to thee always,
That thoſe that love thy ſaving health
may ſay, To God be praiſe.
22 But as for me, I am but poor,
oppreſs'd, and brought full low
Yet thou, O Lord, wilt me reſtore
to health, full well I know.

23 For why? thou art my hope and truſt,
my refuge, help, and ſtay;
Wherefore, my God, as thou art juſt,
with me no time delay.

PSALM XLI. T. S.

1 THE man is bleſt that doth provide
for ſuch as needy be;
For in the ſeaſon perilous
the Lord will ſet him free:
2 And he will keep him ſafe, and make
him happy in the land,
And not deliver him into
his enemies' ſtrong hand.

3 And from his bed of languiſhing
the Lord will him reſtore;
For thou, O Lord, wilt turn to health
his ſickneſs and his ſore.
4 Then in my ſickneſs thus ſaid I,
Have mercy, Lord, on me,
And heal my ſoul, which grieved is
that I offended thee.

5 My foes did wiſh me ill in heart,
and thus of me did ſay,
When ſhall he die, that ſo his name
may periſh quite away?
6 And when they come to viſit me,
they aſk if I do well;
But in their hearts they miſchief hatch,
and then abroad it tell.

7 All they that hate me do conſpire
againſt me craftily,
And ſtill deviſe how to procure
my hurt and miſery.
8 Some grievous ſin hath brought him to
this ſickneſs, ſay they plain;
He is ſo low, that without doubt
he cannot riſe again.

9 The man alſo that I did truſt,
with me did uſe deceit,
Who at my table did eat bread,
the ſame for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preſerv'd,
That I may render unto them
the things they have deſerv'd.

11 By this I know aſſuredly
I am belov'd of thee,
Becauſe my foes no power have
to triumph over me:
12 But in my right thou haſt me kept,
and it maintained well;
And in thy preſence place aſſign'd
where I ſhall ever dwell.

13 The Lord, the God of Iſrael,
be praiſed evermore;
Ev'n ſo be it, Lord, will I ſay:
praiſe ye the Lord therefore.

PSALM XLII. J. H.

1 LIKE as the hart doth pant and bray
the well-ſprings to obtain,
So doth my ſoul deſire alway
with thee, Lord, to remain.
2 My ſoul doth thirſt, and would draw near
the living God of might;
Oh, when ſhall I come and appear
in preſence of his ſight?

3 The tears all times are my repaſt
which from my eyes do ſlide,
Whilſt wicked men cry out ſo faſt,
Where now is God thy guide?
4 Alas, what grief is it to think
the freedom once I had!
Therefore my ſoul, as at pit's brink,
moſt heavy is and ſad:

5 For I did march in good array,
with joyful company,
Unto the temple was our way,
to praiſe the Lord moſt high.
6 My ſoul, why art thou ſad always,
and frett'ſt thus in my breaſt?
Truſt ſtill in God, for him to praiſe
I hold it ever beſt:

7 By him I ſuccour have at need
againſt all pain and grief;
He is my God, who with all ſpeed
doth haſte to ſend relief.
8 My ſoul is vexed in me, and
therefore, O Lord, I will
Remember thee from Jordan's land,
and Hermon's little hill.

The Second Part.

9 One grief another in doth call,
as clouds burſt out their voice;
The floods of evil that do fall
run over me with noiſe.
10 Yet I by day felt his goodneſs,
and help at all aſſays;
Likewiſe at night I did not ceaſe
the living God to praiſe.

11 I am perſuaded thus to ſay
to him with reverence,
O Lord, thou art my guide and ſtay,
my rock and ſure defence.
12 Why do I then in penſiveneſs,
hanging the head, thus walk,
While that mine enemies oppreſs
and vex me with their talk?

13 For why? they pierce my inward parts
with pains to be abhorr'd,
When they cry out with ſtubborn hearts,
Where now is God thy Lord?
14 So ſoon, my ſoul, why doſt thou faint
with pain and grief oppreſt?
Why do ſad thoughts without reſtraint
thus rage within my breaſt?

15 Truſt

25 Truſt in the Lord thy God always,
and thou the time ſhalt ſee,
To give him thanks with laud and praiſe,
for health reſtor'd to thee.

PSALM XLIII. T. S.

1 JUDGE and defend my cauſe, O Lord,
'gainſt them that evil be;
From wicked and deceitful men,
O Lord, deliver me.

2 For of my ſtrength thou art the God,
why am I put from thee?
Why walk I heavily, whilſt that
my foe oppreſſeth me?

3 O Lord, ſend out thy light and truth,
and lead me with thy grace,
Which may conduct me to thy hill,
and to thy dwelling-place:

4 Then ſhall I to thy altar go,
with joy to worſhip there,
And on my harp give thanks to thee,
O God, my God moſt dear.

5 Why art thou then ſo ſad, my ſoul,
and frett'ſt thus in my breaſt?
Still truſt in God for him to praiſe
I hold it always beſt.

6 By him I have deliverance
from all my pain and grief:
He is my God, who doth alway
at need ſend me relief.

PSALM XLIV. T. S.

1 OUR ears have heard our fathers tell,
and rev'rently record,
The wondrous works that thou haſt done
in ancient time, O Lord;

2 How thou didſt drive the heathen out
with a moſt pow'rful hand,
Planting our fathers in their place,
and gav'ſt to them their land.

3 They conquer'd not by their own ſword
the land wherein they dwell;
But by thy hand, thy arm, and grace,
becauſe thou lov'dſt them well.

4 Thou art my King, O God, who ſav'ſt
Jacob in ſundry wiſe,
Led with thy pow'r we threw down ſuch
as did againſt us riſe.

5 I truſted not in bow nor ſword,
they could not ſave me ſound;
Thou kept'ſt us from our foes' great rage,
and didſt them all confound.

6 And ſtill we boaſt of thee our God,
and praiſe thy holy Name;
Yet now thou go'ſt not with our hoſt,
but leaveſt us to ſhame.

7 Thou mad'ſt us flee before our foes,
ſo were we over-trod;
They did us rob, and ſpoil our goods,
we were diſpers'd abroad.

8 Thou haſt us given to our foes,
as ſheep for to be ſlain;
Among the heathen ev'ry where
ſcatter'd we do remain.

9 Thy people thou haſt ſold like ſlaves,
and as a thing of nought;
For profit none thou haſt thereby,
no gain at all was ſought.

10 And to our neighbours thou haſt made
of us a laughing-ſtock,
And thoſe that round about us dwell
at us do grin and mock.

The Second Part.

11 Thus we ſerve for no other uſe
but for a common talk;
They mock, they ſcorn, they ſhake their heads,
wherever they do walk.

12 With ſhame and great confuſion I
afflicted am full ſore;
Yea, ſo I bluſh, that all my face
with red is cover'd o'er.

13 For why? we hear ſuch ſland'rous words,
ſuch falſe reports and lyes,
That death it is to ſee their wrongs,
their threat'nings and their cries.

14 For all this we forgot not thee,
nor yet thy cov'nant brake;
We turn'd not back our hearts from thee,
nor did thy paths forſake.

15 Yet thou haſt trode us down to duſt,
where dens of dragons be,
And cover'd us with ſhade of death,
and great adverſity.

16 If we God's name forgotten have,
and help of idols ſought,
Shall he not ſearch and find it out?
for he doth know our thought.

17 But 'tis for thy Name's ſake, O Lord,
we always are ſlain thus,
As ſheep into the ſhambles ſent,
ev'n ſo they deal with us.

18 Up, Lord, why ſleepeſt thou? awake,
for ever leave us not;
Why hideſt thou thy countenance?
our thrall thou haſt forgot.

19 Ev'n to the duſt our ſoul is brought,
our troubles ſo increaſe:
Our belly cleaveth to the ground,
our grief no time doth ceaſe.

20 Riſe up therefore for our defence,
and help us, Lord, at need;
We thee beſeech for thy goodneſs
to refcue us with ſpeed.

PSALM XLV. J. H.

1 MY heart doth take in hand
ſome godly ſong to ſing;
The praiſe that I ſhall ſhew therein
pertaineth to the King:

2 My tongue ſhall be as quick,
his honour to indite,
As is the pen of any ſcribe
that uſeth faſt to write.

3 O faireſt of all men!
thy lips with grace are pure:
For God hath bleſſed thee with gifts
for ever to endure.

4 About thee gird thy ſword,
O Prince of might elect:
With honour, glory, and renown,
thou art moſt richly deck'd:

5 Go forth with godly ſpeed,
with meekneſs, truth, and right;
And thy right hand ſhall thee inſtruct
in works of dreadful might.

6 Thy arrows ſharp and keen
their hearts ſo ſore ſhall ſting,
That they ſhall crouch and kneel to thee,
yea, all thy foes, O King.

7 Thy royal ſeat, O Lord,
for ever ſhall remain:
Becauſe the ſceptre of thy realm
doth righteouſneſs maintain.

8 Becauſe thou lov'ſt the right,
and doſt the ill deteſt,
Therefore hath God anointed thee
with joy above the reſt.

9 With myrrh and ſavours ſweet
thy clothes are all beſpread,
When thou doſt from thy palace paſs,
thereby to make thee glad.

10 Kings daughters do attend
in fine and rich array;
At thy right hand the Queen doth ſtand
in gold and garments gay.

The Second Part.

11 O daughter, take good heed,
incline and give good ear;
Thou muſt forget thy kindred all,
and father's houſe moſt dear:

12 Then shall the King desire
thy beauty more and more;
He is the Lord thy God, whom thou
must worship and adore.

13 The daughters then of Tyre,
with gifts full rich to see,
And all the wealthy of the land,
shall make their suit to thee.
14 The daughter of the King
is glorious to behold;
Within her closet she doth sit
all deck'd in beaten gold.

15 In robes with needle wrought,
and ev'ry pleasant thing,
With virgins fair on her to wait,
she cometh to the King.
16 Thus are they brought with joy
and mirth on ev'ry side
Into the palace of the King,
and there they do abide.

17 Instead of fathers thou
shalt children multiply,
Whom thou may'st princes make, to rule
all lands successively.
18 Wherefore thy holy Name
all ages shall record;
The people shall give thanks to thee
for evermore, O Lord.

PSALM XLVI. J. H.

1 THE Lord is our defence and aid,
the strength whereby we stand;
When we with woe are much dismay'd,
he is our help at hand.
2 Though earth do move we will not fear,
though mountains high and steep
Be thrust and hurled here and there
within the sea so deep;

3 No, though the sea do rage so sore,
that all the banks it spills,
And though it overflow the shore,
and beat down mighty hills:
4 For one fair flood doth send abroad
his pleasant streams apace,
To glad the city of our God,
and wash his holy place.

5 In midst of her the Lord doth dwell,
she never can decay;
All things against her that rebel
the Lord will surely slay.
6 The heathen folk and kingdoms fear,
the people make a noise,
The earth doth melt and disappear,
when God puts forth his voice.

7 The Lord of hosts doth take our part,
to us he hath an eye;
Our hope of health with all our heart
on Jacob's God doth lie.
8 Come here, and see with mind and thought
the working of our God,
What wonders he himself hath wrought
in all the world abroad:

9 By him all wars are hush'd and gone,
though countries did conspire;
Their bows and spears he brake each one,
their chariots burnt with fire.
10 Be still therefore, and know that I
am God, and therefore will
Among the heathen people be
highly exalted still.
11 The Lord of hosts doth us defend,
he is our strength and tow'r;
On Jacob's God we do depend,
and on his mighty pow'r.

PSALM XLVII. J. H.

1 YE people all, with one accord
clap hands, shout, and rejoice,
Be glad, and sing unto the Lord
with sweet and pleasant voice;

2 For high the Lord and dreadful is,
his wonders manifold,
A mighty King he is likewise
in all the earth extoll'd.

3 The people shall he make to be
unto our bondage thrall,
And underneath our feet shall he
the nations make to fall:
4 For us the heritage he chose
which we possess alone,
The excellency of Jacob
his well-beloved one.

5 Our God ascended up on high
with joy and pleasant noise,
The Lord goes up above the sky
with trumpets' royal voice.
6 Sing praises to our God, sing praise,
sing praises to our King;
For God is King of all the earth,
all skilful praises sing.

7 God o'er the heathen reigns, and sits
upon his holy throne:
The princes of the people have
them joined ev'ry one
8 To Abr'ham's people; for our God,
who is exalted high,
As with a buckler, doth defend
the earth continually.

PSALM XLVIII. J. H.

1 GREAT is the Lord, and with great praise
to be advanced still
Within the city of our God,
upon his holy hill.
2 Mount Sion is a pleasant place,
it glad'neth all the land;
The city of the mighty King
on her north side doth stand:

3 Within the palaces thereof
God is a refuge known;
For, lo, the kings are gather'd, and
together they are gone:
4 But when they did behold it so,
they wonder'd, and they were
Astonish'd much, and suddenly
were driven back with fear:

5 Great terror there on them did fall,
for grief of heart they cry
As doth a woman when she shall
go travail speedily.
6 As thou with eastern winds the ships
upon the sea dost break,
They were destroy'd; and ev'n as we
have heard our fathers speak,

7 So in the city of the Lord
we saw, as it was told;
Yea, in the city which our God
for ever will uphold.
8 O Lord, we wait and do depend
on thy good help and grace;
For which we do all times attend
within thy holy place.

9 O Lord, according to thy Name
for ever is thy praise,
And thy right hand, O Lord, is full,
of righteousness always.
10 For thy judgments let Sion mount
be filled full with joys,
Also of Judah grant, O Lord,
the daughters to rejoice.

11 Go, walk about all Sion hill,
yea, round about her go,
And tell the towers that thereon
are builded on a row;
12 And mark ye well her bulwarks all,
behold her towers there,
That ye may tell thereof to them
that after shall be here.

13 For

13 For this moſt mighty God, our God
for evermore is he;
And unto death we are reſolv'd
our guide he ſtill ſhall be.

PSALM XLIX. J. H.

1 ALL people hearken, and give ear
to that which I ſhall tell,
Both high and low, both rich and poor,
that in the world do dwell:
2 For why? my mouth ſhall make diſcourſe
of many things moſt wiſe,
In underſtanding ſhall my heart
its ſtudy exerciſe.

3 I will incline mine ear to know
the parable ſo dark,
And open all my doubtful ſpeech
in metre on my harp.
4 Wherefore ſhould I affliction fear,
or any careful toil?
Or elſe my foes, which at my heels
do preſs my life to ſpoil?

5 For as for ſuch as riches have,
wherein their truſt is moſt,
And they who of their treaſures great
proudly do brag and boaſt:
6 There is not one of them that can
his brother's life redeem,
Or give a ranſom unto God
ſufficient in eſteem:

7 It is too great a price to pay,
none can thereto attain,
So that he might his life prolong,
or not in grave remain.
8 They ſee wiſe men as well as fools
are ſubject to death's bands;
And being dead, ſtrangers poſſeſs
their houſes, goods, and lands.

9 Their care is to build houſes fair,
and ſo determine ſure
To make their names upon the earth
for ever to endure.
10 Yet ſhall no man always enjoy
high honour, wealth, and reſt:
But muſt at length ſubmit to death,
as well as the brute beaſt.

The Second Part.

11 And tho' they find their fooliſh thoughts
to be moſt lewd and vain,
Their children yet approve their talk,
and in like ſin remain.
12 As ſheep into the fold are brought,
they ſhall be laid in grave;
Death ſhall them eat, and in that day
the juſt ſhall lordſhip have:

13 Their beauty and their royal port
ſhall fade and quite decay,
When from their houſe unto the pit
with woe they paſs away.
14 But God will ſurely me preſerve
from death and endleſs pain,
Becauſe he will of his good grace
my ſoul receive again.

15 If any man grow wondrous rich,
be not afraid therefore,
Although the glory of his houſe
increaſeth more and more:
16 For when he dies, of all theſe things
nothing ſhall he receive,
His glory will not follow him,
his pomp will take its leave.

17 Yet in this life he counts himſelf
the happieſt under ſun;
And others likewiſe flatter him,
ſaying, All is well done.
18 But yet if he ſhould live ſo long
as did his fathers old,
Yet muſt he needs at length give place,
and be brought to death's fold.

19 Man that in honour lives, and doth
not underſtand, may be
Compar'd unto the very beaſts
that periſh utterly.

PSALM L. W. W.

1 THE mighty God
th' Eternal hath thus ſpoke,
And all the world
he will call and provoke;
Ev'n from the eaſt,
and ſo forth to the weſt,
Out of Sion,
which place he liketh beſt,
God will appear
in beauty moſt excellent,
Our God will come
before long time be ſpent.

2 Devouring fire
ſhall go before his face,
A tempeſt great
ſhall round about him trace:
Then ſhall he call
the earth and heavens bright,
To judge his folk
with equity and right;
Saying, Go to,
and now my ſaints aſſemble;
My pact they keep,
their gifts do not diſſemble.

3 The heav'ns they ſhall
declare his righteouſneſs;
For God is judge
of all things more and leſs.
Hear, my people,
for I will now reveal;
Liſt, Iſrael,
I'll from thee nought conceal,
Thy God, thy Lord
am I, and will not blame thee
For not giving
all ſorts of off'rings to me:

4 I have no need
to take of thee at all
Goats of thy fold,
or calves out of thy ſtall:
For all the beaſts
are mine within the woods,
On thouſand hills
cattle are mine own goods;
I know for mine
all birds that are on mountains,
All beaſts mine are
which haunt the fields and fountains.

5 Were I hungry
I would not thee it tell;
For all is mine
that in the world doth dwell.
Eat I the fleſh
of great bulls or bullocks?
Or drink the blood
of goats, or of the flocks?
Offer to God
praiſe and hearty thankſgiving,
And pay thy vows
unto God ever-living.

6 Call upon me
when troubled thou ſhalt be;
Then will I help,
and thou ſhalt honour me.
To the wicked
thus ſaith th' eternal God,
Why doſt thou preach
my words and laws abroad,
Seeing thou haſt
them with thy mouth abus'd,
And hat'ſt to be
by diſcipline reduc'd?

7 My words, I say,
thou doſt reject and hate:
If that thou ſeeſt
a thief, as with thy mate,
Thou runn'ſt with him,
and ſo your prey ſeek out;
And art all one
with the adult'rous rout.
Thou giv'ſt thyſelf
to backbite and to ſlander,
And how thy tongue
deceiveth is a wonder.

8 Thou ſitt'ſt muſing
thy brother how to blame,
And how to put
thy mother's ſon to ſhame.
Theſe things thou didſt,
and while I held my tongue,
Thou didſt me judge,
becauſe I ſtaid ſo long,
Like to thyſelf:
yet though I keep long ſilence,
Once ſhalt thou feel
of thy wrongs juſt recompence.

9 Conſider this,
ye that forget the Lord,
And fear not when
he threat'neth with his word,
Leſt without help
I ſpoil you as a prey:
But he that thanks
offers, praiſeth alway,
Saith the Lord God,
and he that walks this trace
I will him teach
God's ſaving health t' embrace.

Another of the ſame, by J. H.

1 THE God of gods, the Lord,
hath call'd the earth by name,
From whence the ſun doth riſe unto,
the ſetting of the ſame.
2 From Sion, his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.

3 Our God ſhall come in haſte
to ſpeak aloud no doubt;
Before him ſhall a great fire waſte,
and tempeſt round about.
4 The heav'ns which are ſo high,
the earth below likewiſe,
He will call forth, that he may try
the people that are his:

5 Bring forth my ſaints, ſaith he,
my faithful flock moſt dear,
Who are in band and league with me
my law to love and fear.
6 And when theſe things are try'd,
then ſhall the heav'ns record
That God is juſt, and all muſt 'bide
the judgment of the Lord.

7 My people, now give heed,
Iſr'el, to thee I cry;
I am thy God, thy help at need,
thou canſt it not deny.
8 I do not ſay to thee,
Thy ſacrifice is ſlack;
Thou offer'ſt daily unto me
much more than I do lack.

9 Think'ſt thou that I do need
thy cattle young or old?
Or elſe ſo much deſire to feed
on goats out of thy fold?
10 Nay, all the beaſts are mine
in woods that eat their fills,
And thouſands more of neat and kine
that run wild on the hills:

The Second Part.

11 The birds that build on high
on hills, and out of ſight,
And beaſts that in the fields do lie,
are ſubject to my might.
12 Then though I hunger'd ſore,
what need I ought of thine?
Since that the earth with her great ſtore,
and all therein, is mine:

13 To bulls' fleſh have I mind
to eat it, doſt thou think?
Or ſuch a ſweetneſs do I find
the blood of goats to drink?
14 Give to the Lord his praiſe,
with thanks to him apply,
And ſee thou pay thy vows always
unto the God moſt high:

15 Then ſeek and call to me
when ought would work thee blame,
And I will ſure deliver thee,
that thou may'ſt praiſe my Name.
16 But to the wicked train,
who talk of God each day,
And yet their works are foul and vain,
to them the Lord will ſay,

17 With what face dareſt thou
my word once ſpeak or name?
Why do thy words my law allow,
thy deeds deny the ſame?
18 Whereas for to amend
thy life thou art ſo ſlack;
My word, the which thou doſt pretend,
is caſt behind thy back.

The Third Part.

19 When thou a thief doſt ſee
by theft to live in wealth,
With him thou runn'ſt, and doſt agree
likewiſe to thrive by ſtealth:
20 When thou doſt them behold
that wives and maids defile,
Thou lik'ſt it well, and waxeſt bold
to uſe that life moſt vile:

21 Thy lips thou doſt apply
to ſlander and deſame;
Thy tongue doth teach to cheat and lie,
and ſtill doth uſe the ſame:
22 Thou ſtudy'ſt to revile
thy friends to thee moſt near,
With ſlander baſely doſt defile
thy mother's ſon moſt dear.

23 Hereat while I do wink,
as though I did not ſee,
Thou go'ſt on ſtill, and ſo doſt think
that I am like to thee.
24 But ſure I will not let
to ſtrike when I begin;
Thy faults in order I will ſet,
and open all thy ſin.

25 Mark this, I you require,
who have not God in mind,
Leſt when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the ſacrifice of praiſe
Doth pleaſe me well, and he ſhall ſee
to walk in godly ways.

PSALM LI. W. W.

1 O Lord, conſider my diſtreſs,
and now with ſpeed ſome pity take:
My ſins forgive, my faults redreſs,
good Lord, for thy great mercy's ſake:
2 Waſh me, O Lord, and make me clean
from this unjuſt and ſinful act,
And purify me once again
from this foul crime and bloody fact.

3 Remorſe and ſorrow do conſtrain
me to acknowledge my exceſs;
Becauſe my ſin doth ſtill remain
before my face without releaſe.

4 Againſt

4 Againſt thee only have I ſinn'd,
and done this evil in thy ſight;
And if I ſhould no mercy find,
yet were thy judgments juſt and right.

5 It is too manifeſt, alas!
that firſt I was conceiv'd in ſin;
Yea, of my mother ſo born was,
and yet, vile wretch, remain therein.
6 Alſo behold, Lord, thou doſt love
the inward truth of a pure heart;
Therefore thy wiſdom from above
thou haſt reveal'd me to convert.

7 If thou with hyſſop purge this blot,
I ſhall be cleaner than the glaſs;
And if thou waſh away my ſpot,
the ſnow in whiteneſs I ſhall paſs.
8 Therefore, O Lord, ſuch joy me ſend,
that I may praiſe thee with my voice,
And that my ſtrength may now amend,
and broken bones alſo rejoice:

9 Turn back thy face and frowning ire,
for I have felt enough thine hand;
And purge my ſins, I thee deſire,
which do in number paſs the ſand.
10 Make new my heart within my breaſt,
and frame it to thy holy will,
And let thy Spirit in me reſt,
which may my ſoul with comfort fill.

The Second Part.

11 Caſt me not, Lord, out from thy ſight,
but ſpeedily my torments end;
Take not from me thy Holy Sp'rit,
which may from dangers me defend;
12 Reſtore me to thoſe joys again
which I was wont in thee to find;
Let me thy free Spirit retain,
which unto thee may draw my mind.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein;
And men that are likewiſe brought low,
by my example ſhall flee ſin.
14 O God, that of my health art Lord,
forgive me this my bloody vice;
My heart and tongue ſhall then accord
to ſing thy mercy and juſtice.

15 Touch thou my lips, my tongue untie,
O Lord, I do thee humbly pray;
And then my mouth ſhall teſtify
thy praiſe and wondrous works alway.
16 And as for outward ſacrifice,
I would have offer'd many one;
But thou eſteem'ſt them of no price,
and therein pleaſure takeſt none.

17 The heavy heart, the mind oppreſt,
O Lord, thou never doſt reject:
This ſacrifice indeed is beſt,
and that thou chiefly doſt expect.
18 Lord, unto Sion turn thy face,
pour out thy mercies on thy hill,
And on Jeruſalem thy grace,
build up the walls, and love it ſtill.

19 Thou ſhalt accept then our off'rings
of peace and righteouſneſs alway:
Yea, calves, and many other things,
upon thy altar we will lay.

Another of the ſame, by J. H.

1 HAVE mercy on me, Lord, after
thy great abounding grace;
After thy mercies' multitude
do thou my ſins efface:
2 Yea, waſh me clean from my offence
and my iniquity:
For I do own my faults, and ſtill
my ſin is in mine eye.

3 Againſt thee, thee alone, I have
offended in this caſe,
And evil have I done before
the preſence of thy face:

4 That in the things that thou haſt done
upright thou may'ſt appear,
And when thou judgeſt, all may ſee
that thou art very clear.

5 In wickedneſs I formed was,
when I began to be;
My mother at the very firſt
in ſin conceived me:
6 But, lo, truth in the inward parts
is pleaſant unto thee,
And ſecrets of thy wiſdom thou
revealed haſt to me.

7 With hyſſop, Lord, beſprinkle me,
I ſhall be cleanſed ſo;
Yea, waſh thou me, and then I ſhall
be whiter than the ſnow.
8 Of joy and gladneſs make thou me
to hear the pleaſant voice,
That ſo the bones which thou, O Lord,
haſt broken may rejoice.

9 From the beholding of my ſins,
Lord, turn away thy face,
And all my deeds of wickedneſs
do utterly efface:
10 O God, create in me a heart
unſpotted in thy ſight:
Within my bowels, Lord, renew
a firm and ſtable ſp'rit.

11 Caſt me not from thy ſight, nor take
thy Spirit quite away;
The comfort of thy ſaving health
give me again, I pray:
12 With thy free Spirit me ſupport,
then ſhall tranſgreſſors be
By my inſtruction and advice
converted unto thee.

The Second Part.

13 O God, that art God of my health,
from blood deliver me,
That praiſes of thy righteouſneſs
my tongue may ſing to thee:
14 My lips that yet faſt cloſed be,
do thou, O Lord, unlooſe;
The praiſes of thy Majeſty
my mouth ſhall then diſcloſe.

15 I would have offer'd ſacrifice,
if that had pleaſed thee;
But pleaſed with burnt-offerings
I know thou wilt not be:
16 A ſpirit griev'd is ſacrifice
delightful in thine eyes;
A broken and a contrite heart,
Lord, thou wilt not deſpiſe.

17 In thy good will deal gently, Lord,
with Sion, and withal
Grant that of thy Jeruſalem
uprear'd may be the wall:
18 Burnt-off'rings, gifts, and ſacrifice
of juſtice, in that day
Thou ſhalt accept, and calves they ſhall
upon thy altar lay.

PSALM LII. J. H.

1 WHY doſt thou, tyrant, boaſt abroad
thy wicked works to praiſe?
Doſt thou not know there is a God,
whoſe mercies laſt always?
2 Why doth thy mind yet ſtill deviſe
ſuch wicked wiles to harp?
Thy tongue untrue in forging lyes
is like a razor ſharp.

3 On miſchief why ſett'ſt thou thy mind,
and wilt not walk upright?
Thou loveſt more falſe tales to find
than bring the truth to light.
4 Thou doſt delight in fraud and guile,
in miſchief, blood, and wrong;
Thy lips have learn'd the flatt'ring ſtyle,
O falſe deceitful tongue!

5 Therefore

5 Therefore the Lord ſhall thee confound,
and pluck thee from thy place,
Thy ſeed root out from off the ground,
and utterly deface.
6 The juſt, when they behold thy fall,
with fear will praiſe the Lord,
And in reproach of thee withal
cry out with one accord;

7 Behold the man that did refuſe
the Lord for his defence,
But in his riches great did place
his truſt and confidence.
8 But I, as olive freſh and green,
ſhall ſpring and ſpread abroad,
Becauſe my truſt all times hath been
upon the living God.

9 For this therefore will I give praiſe
to thee with heart and voice,
I will advance thy Name always,
wherein thy ſaints rejoice.

PSALM LIII. J. H.

1 THE fooliſh man within his heart
blaſphemouſly hath ſaid,
There is not any God at all,
why ſhould we be afraid?
2 They are corrupt, and they alſo
a heinous work have wrought,
Among them all there is not one
of good that worketh ought.

3 The Lord look'd down from heav'n upon
the ſons of men below,
To ſee if any were that ſought
the living God to know:
4 Out of the way they all are gone,
they all corrupted are,
There is not any that doth good,
not one for God doth care.

5 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread?
the Lord they call not on.
6 Ev'n there they were afraid, and ſtood
with trembling all diſmay'd,
When as there was no cauſe at all
why they ſhould be afraid:
7 For God his bones that thee beſieged
hath ſcatter'd all abroad,
He hath confounded them, for they
rejected are of God.
8 O Lord, give to thy people health,
and thou, O Lord, fulfil
Thy promiſe made to Iſrael
from out of Sion hill.

9 When God his people ſhall reſtore,
that once were captive led,
Then Jacob ſhall rejoice therein,
and Iſrael be glad.

PSALM LIV. J. H.

1 GOD, ſave me for thy holy name,
and for thy goodneſs' ſake;
Unto the ſtrength, Lord, of the ſame
I do my cauſe betake.
2 Regard, O Lord, and give an ear
to me, when I do pray;
Bow down thyſelf to me, and hear
the words that I do ſay:
3 For ſtrangers up againſt me riſe,
and tyrants vex me ſtill;
Who have not God before their eyes
they ſeek my ſoul to ſpill.
4 But, lo, my God doth give me aid,
the Lord is nigh at hand;
With them by whom my ſoul is ſtay'd
the Lord doth ever ſtand:
5 With plagues repay again all thoſe
for me that lie in wait,
And in thy truth deſtroy my foes
with their own ſnare and bait.

6 An off'ring of free heart and will
then I to thee ſhall make,
And praiſe thy Name, for therein ſtill
great comfort I do take.

7 Thou, Lord, at length haſt ſet me free
from them that craft conſpire,
And now my eye with joy doth ſee
on them my heart's deſire.

PSALM LV. J. H.

1 O God, give ear, and ſpeedily
hear me when I do pray;
And when to thee I call and cry,
hide not thyſelf away:
2 Take heed to me, grant my requeſt,
and anſwer me again;
With grief I pray, full ſore oppreſt,
ſorrow doth me conſtrain:

3 Becauſe my foes with threats and cries
oppreſs me through deſpite;
And ſo the wicked ſort likewiſe
to vex me take delight.
4 For they in council do conſpire
to charge me with ſome ill,
And in their haſty wrath and ire
they do purſue me ſtill.
5 My heart doth faint for want of breath,
it panteth in my breaſt;
With terror and the dread of death
my ſoul is much oppreſt:
6 Such dreadful fear on me doth fall,
that I therewith do quake;
Such horror overwhelmeth me,
that I no ſhift can make.

7 Oh that I had wings like a dove!
then would I ſwiftly flee
Away from hence unto a place
where I at reſt ſhould be:
8 Lo, then I would go far away,
to fly I would not ceaſe:
And I would hide myſelf, and ſtay
in ſome great wilderneſs.

9 I would be gone with ſpeed and haſte,
and not abide behind,
Till I had ſafely overpaſt
theſe blaſts of boiſt'rous wind.
10 Divide them, Lord, and from them pull
their falſe and double tongue;
For I have ſpy'd their city full
of rapine, ſtrife, and wrong.

11 Both day and night they go about
within the city wall,
In midſt of her is miſchief wrought,
and ſorrow great withal;
12 Her inward parts are wicked plain,
her deeds they are moſt vile,
And in her ſtreets there doth remain
nothing but fraud and guile.

The Second Part.

13 If that my foes did ſeek my ſhame,
I might it well abide,
Becauſe from all their check and blame
ſomewhere I could me hide:
14 But thou it was, my fellow dear,
who friendſhip didſt pretend,
And didſt my ſecret counſel hear
as a familiar friend;

15 With whom I had delight to talk
in ſecret and abroad;
And we together oft did walk
unto the houſe of God.
16 Let death in haſte upon them fall,
and ſend them quick to hell;
For miſchief doth abide in all
the places where they dwell.

17 But I unto my God will cry,
to him for aid I flee;
The Lord will help me ſpeedily,
and he will ſuccour me.

18 At morning, noon, and ev'ning tide,
unto the Lord I pray;
When I so constantly have cry'd,
he did not say me nay.

19 To peace he shall restore me yet,
though war be now at hand,
Although the number be full great
that do against me stand.
20 The Lord that first and last doth reign
both now and evermore,
Will hear when I to him complain,
and punish them full sore.

21 For sure there is no hope that they
to turn will once accord;
For why? they will not God obey,
nor fear the living Lord.
22 Upon their friends they laid their hands,
who were in cov'nant knit;
Of friendship to neglect the bands
they do not care one whit.

23 While they have war within their hearts,
as butter are their words;
And though they were as soft as oil,
they cut as sharp as swords.
24 Cast thou thy care upon the Lord,
and he shall nourish thee;
For in no wise will he accord
the just in thrall to see.

25 But God shall cast them deep in pit
who thirst for blood always;
He will no guileful man permit
to live out half his days.
26 Though such be quite destroy'd and gone,
on him is all my stay;
I will depend his grace upon
with all my heart alway.

PSALM LVI. J. H

1 HAVE mercy, Lord, on me, I pray,
for man would me devour;
He fighteth with me day by day,
and troubleth me each hour.
2 My foes do daily enterprize
to swallow me outright;
To fight against me many rise,
O thou most high of might.

3 When they would make me sore afraid
with boasts and brags of pride,
I trust in thee alone for aid,
by thee I will abide.
4 God's promise I do mind and praise,
O Lord, I stick to thee;
I do not care at all assays
what flesh can do to me.

5 What things I either did or spake
they wrest them at their will,
And all the counsel that they take
is how to work me ill:
6 They all consent themselves to hide,
close watch for me to lay;
They spy my paths, and snares have try'd
to take my life away.

7 Shall they escape, on mischief set?
thou, God, on them wilt frown;
For in thy wrath thou dost not let
to throw whole kingdoms down.
8 Thou seest how oft they make me flee,
and on my tears dost look;
Reserve them in a glass by thee,
and write them in thy book.

9 When I do call upon thy Name
my foes away do start;
I well perceive it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord,
With joy I will declare abroad
the promise of the Lord.

11 I trust in God the Lord, and say,
as I before began,
The Lord he is my help and stay,
I do not care for man.
12 I will perform with heart most free;
my vows to God always,
And I, O Lord, all times to thee
will offer thanks and praise.

13 My soul from death thou dost defend,
and keep'st my feet upright,
That I before thee may ascend,
with such as live in light.

PSALM LVII. J. H.

1 TAKE pity for thy promise' sake,
have mercy, Lord, on me,
Because my soul doth her betake
unto the help of thee:
2 Within the shadow of thy wings
I set myself full fast,
Till mischief, malice, and like things,
be gone and over-past.

3 I call unto the God most high,
to whom I stick and stand,
I mean, the God that will stand by
the cause I have in hand.
4 For he from heav'n hath sent his aid
to save me from their spite,
That to devour me have assay'd,
ev'n mercy, truth, and might.

5 I lead my life with lions fell,
all set on wrath and ire;
And with such wicked men I dwell,
who fret like flames of fire:
6 Their teeth are spears and arrows long,
as sharp as I have seen;
They wound and cut with their quick tongue,
like swords and weapons keen.

7 Set up, and shew thyself, O God,
above the heav'ns most bright,
Exalt thy praise on earth abroad,
thy majesty and might.
8 They laid their net, and did prepare
a privy cave and pit,
Wherein they thought my soul to snare,
but are fall'n into it.

9 My heart is set to praise the Lord,
in him to joy always;
My heart doth ever well accord
to sing his laud and praise.
10 Awake, my joy, awake, I say,
my lute, my harp, and string;
And I myself before the day
will rise, rejoice, and sing:

11 Among the people I will tell
the goodness of my God,
And shew his praise, that doth excel
in heathen lands abroad.
12 His mercy doth extend as far
as heavens all are high,
His truth as high as any star
that shineth in the sky.

13 Set forth and shew thyself, O God,
above the heav'ns most bright;
Exalt thyself on earth abroad,
thy majesty and might.

PSALM LVIII. J. H.

1 YE rulers, that are put in trust
to judge of wrong and right,
Be all your judgments true and just,
regarding no man's might?
2 Nay, in your hearts ye daily muse
in mischief to consent;
And where ye should true justice use,
your hands to bribes are bent.

3 The wicked sort, from their birth-day,
have erred on this wise,
And from their mother's womb alway
have used craft and lyes:

4 In them the poiſon and the breath
of ſerpents doth appear;
Yea, like the adder that is deaf,
and faſt doth ſtop her ear;

5 Becauſe ſhe will not hear the voice
of one that charmeth well;
No, though he were the chief of choice,
and therein did excel.

6 The teeth, O Lord, which faſt are ſet
in their mouth round about,
The lions' teeth, that are ſo great,
do thou, O Lord, break out:

7 Let them conſume away and waſte,
as water runs forth right;
The ſhafts that they do ſhoot in haſte,
let them be broke in flight;

8 As ſnails do waſte within the ſhell,
and unto ſlime do run,
As one before his time that fell,
and never ſaw the ſun;

9 Before the thorns that now are young
to buſhes big ſhall grow,
Thy ſtorms of anger waxing ſtrong
ſhall take them ere they know.

10 The juſt ſhall joy, it doth them good
that God doth vengeance take;
And they ſhall waſh their feet in blood
of them that him forſake.

11 Then ſhall the world ſhew forth and tell
that good men have reward,
And that a God on earth doth dwell,
who juſtice doth regard.

PSALM LIX. J. H.

1 SEND aid, and ſave me from my foes,
O Lord, I pray to thee;
Defend and keep me from all thoſe
that riſe and ſtrive with me.

2 O Lord, preſerve me from thoſe men
whoſe doings are not good,
And ſet me ſure and ſafe from them
that thirſt ſtill after blood.

3 For, lo, they wait my ſoul to take,
they rage againſt me ſtill;
Yea, for no fault that I did make;
I never did them ill:

4 They run, and do themſelves prepare,
when I no whit offend:
Ariſe, and ſave me from their ſnare,
and ſee what they intend.

5 Ariſe, O God of Iſrael,
ſmite ev'ry heathen land;
And pity none that do rebel,
and in their miſchief ſtand.

6 At night they run and ſeek about,
like dogs they howl alſo,
And all the city quite throughout
from place to place they go:

7 They ſpeak of me with mouth alway,
but in their lips are ſwords;
They have contriv'd my death, and ſay,
There's none doth hear our words.

8 But, Lord, thou haſt their ways eſpy'd,
and thou ſhalt them diſgrace;
The heathen folk thou doſt deride,
and mock them to their face.

9 The ſtrength that doth our foes withſtand,
O Lord, doth come from thee;
Thou art, O God, my help at hand,
a fort and fence to me.

10 The Lord to me doth ſhew his grace
in great abundance ſtill,
That I may ſee my foes in caſe
ſuch as my heart doth will.

The Second Part.

11 Deſtroy them not at once, O Lord,
leſt it from mind do fall;
But with thy ſtrength drive them abroad,
and ſo conſume them all.

12 For their ill words and lying tongue
confound them in their pride;
Their wicked oaths with lyes and wrong
let all the world deride.

13 Conſume them in thy wrath, O Lord,
that nought of them remain;
That men may know throughout the world
that Jacob's God doth reign.

14 At ev'ning they return apace,
as dogs they grin and cry;
Throughout the ſtreets in ev'ry place
they run about and ſpy:

15 They ſeek about for meat alway,
but let them not be fed,
Nor find a houſe wherein they may
be bold to put their head.

16 But I will ſhew thy ſtrength abroad,
thy goodneſs I will praiſe;
For thou art my defence, and God
in time of need always.

17 Thou art my ſtrength, thou haſt me ſtay'd;
O Lord, I ſing to thee;
Thou art my fort, my fence, and aid,
a loving God to me.

PSALM LX. J. H.

1 O Lord, thou didſt us clean forſake,
and ſcatter us abroad,
Such great diſpleaſure thou didſt take;
return to us, O God.

2 Thy might did move the land ſo ſore,
that it in ſunder brake;
The health thereof, O Lord, reſtore,
for it doth bow and quake.

3 With heavy things thou plagueſt thus
the people that are thine,
And thou haſt given unto us
a drink of deadly wine.

4 But yet to ſuch as fear thy Name
a banner thou doſt ſhew,
That they may triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keep and ſave
the folk that ſerveth thee,
That they thy help at hand may have,
O Lord, grant this to me.

6 The Lord did ſpeak from his own place,
this was his joyful ſound,
I will divide Sichem by pace,
and mete out Succoth's ground;

7 Gilead is given to my hand,
Manaſſeh's mine beſide,
Ephraim's the ſtrength of all my land,
my law doth Judah guide:

8 In Moab I will waſh my feet,
o'er Edom caſt my ſhoe;
And thou, Philiſtia, ought'ſt to ſeek
to me for favour too.

9 But who will bring me at this tide
unto the city ſtrong?
Or who to Edom will me guide,
ſo that I go not wrong?

10 Lord, wilt not thou, who didſt forſake
thy folk, their land and coaſts?
Our wars in hand thou would'ſt not take,
nor go forth with our hoſts.

11 Give aid, O Lord, and us relieve
from them that us diſdain;
The help that hoſts of men can give
is all but weak and vain.

12 But through our God we ſhall have might
to take great things in hand,
He will tread down, and put to flight
all thoſe that us withſtand.

PSALM LXI. J. H.

1 REgard, O Lord, for I complain
and make my ſuit to thee;
Let not my words return in vain,
but give an ear to me.

2 From out the coasts and utmost parts
of all the earth I cry,
In grief and anguish of my heart,
to thee, O God most high.

3 Upon the rock of thy great pow'r
my woeful mind repose;
Thou art my hope, my fort and tow'r,
my fence against my foes.
4 Within thy tent I long to dwell,
there ever to abide;
Under thy wings I know right well
I shall me safely hide.

5 The Lord doth my desire regard,
and doth fulfil the same;
With riches great will he reward
all those that fear his Name.
6 The king shall he in health maintain,
and so prolong his days,
That he from age to age may reign
with honour great always:

7 That he may have a dwelling-place
before the Lord alway;
O let thy mercy, truth, and grace,
defend him from decay:
8 And then, O Lord, I ever will
sing praise unto thy Name,
That all my vows I may fulfil,
and daily pay the same.

PSALM LXII. J. H.

1 MY soul to God shall give good heed,
and him alone attend,
Because my health and hope to speed
doth whole on him depend.
2 For he alone is my defence,
my rock, my health, and aid;
He is my stay, and no pretence
shall make me much dismay'd.

3 O wicked folk! how long will ye
use craft? sure ye must fall;
For as a rotten hedge ye be,
and like a tott'ring wall.
4 Whom God doth love ye seek always
to put him to the worse;
Ye love to lye, with mouth ye praise,
and yet your heart doth curse.

5 Yet still my soul doth whole depend
on God my chief desire;
From all ill feats me to defend
I none but him require.
6 He is my rock, my fort and tow'r,
my health is of his grace;
He doth support me, that no pow'r
can move me out of place.

7 My glory and salvation doth
on him alone depend:
He is my strength, my stay, my wealth,
and still doth me defend.
8 O put your trust in him alway,
ye folk, with one accord;
Pour out your hearts to him, and say,
Our trust is in the Lord.

9 The sons of men deceitful are,
on balance but a sleight,
With things most vain do them compare,
for they can hold no weight.
10 Trust not in wrong and robbery,
let vain delights be gone;
Though riches flow in suddenly,
set not your hearts thereon.

11 The Lord long since one thing did tell,
which here to mind I call,
He spake it oft, I heard it well,
that he alone doth all;
12 And that thou, Lord, art good and kind,
thy mercy doth exceed;
So that all sorts with thee shall find
according to their need.

PSALM LXIII. T. S.

1 O God, my God, I early seek
to come to thee in haste;
For why? my soul and body both
do thirst of thee to taste:
2 And in this barren wilderness,
where waters there are none,
My flesh is parch'd for thought of thee,
for thee I wish alone;

3 That I might see yet once again
thy glory, strength, and might,
As I was wont it to behold
within thy temple bright.
4 For why? thy mercies far surmount
this life and wretched days;
My lips therefore shall give to thee
due honour, laud, and praise.

5 And whilst I live I will not fail
to worship thee alway;
And in thy Name I will lift up
my hands when I do pray:
6 My soul is as with marrow fill'd,
which is both fat and sweet;
My mouth therefore shall sing such songs
as are for thee most meet.

7 When in my bed I think of thee,
and in the wakeful night,
I under covert of thy wings
rejoice with great delight;
8 My soul doth closely seek to thee,
thy right hand is my pow'r,
And those that seek my soul to slay,
death shall them soon devour:

9 The sword shall them devour each one,
their carcases shall feed
The hungry foxes, which do run
their prey to seek at need.
10 The king and all men shall rejoice
that do profess God's word;
For lyars' mouths shall then be stopp'd,
and all their ways abhorr'd.

PSALM LXIV. J. H.

1 O Lord, unto my voice give ear,
when I complain and pray,
And rid my life and soul from fear
of foes that threat to slay:
2 Defend me from that sort of men
who in deceit do lurk,
And from the frowning face of them
who all ill feats do work;

3 Who whet their tongues, as we have seen
men whet and sharp their swords,
And shoot abroad their arrows keen,
I mean, most bitter words:
4 They privily do shoot their shaft,
the upright man to hit;
The innocent to strike by craft
they care or fear no whit.

5 A wicked work they have decreed;
in council thus they cry,
To use deceit let us not dread,
for none can it espy.
6 Which way to hurt they talk and muse
all times within their heart:
They all consult what feats to use,
each doth invent his part.

7 But yet all this shall not prevail;
when they think least thereon,
God with his dart shall sure assail,
and wound them ev'ry one:
8 Their crafts and their ill tongues withal
shall work themselves such blame,
That they who then behold their fall
shall wonder at the same:

9 And all that see shall know right well
that God the thing hath wrought,
And praise his wondrous works, and tell
what he to pass hath brought.

10 Yet

10 Yet ſhall the juſt in God rejoice,
ſtill truſting in his might;
So ſhall they joy with mind and voice,
whoſe hearts are pure and right.

PSALM LXV. J. H.

1 THY praiſe alone, O Lord, doth reign
in Sion, thine own hill,
Their vows to thee they do maintain,
and promiſes fulfil;
2 For that thou doſt their pray'rs ſtill hear,
and doſt thereto agree,
The people all, both far and near,
with truſt ſhall come to thee.
3 Our wicked life ſo far exceeds,
that we ſhall fall therein;
But, Lord, forgive our great miſdeeds,
and purge us from our ſin.
4 The man is bleſs'd whom thou doſt chooſe
within thy courts to dwell;
Thy houſe and temple he ſhall uſe
with pleaſures that excel.
5 Of thy great juſtice hear, O God,
our health of thee doth riſe,
The hope of all the earth abroad,
and the ſea-coaſts likewiſe.
6 With ſtrength thou art beſet about,
and compaſs'd with thy pow'r;
Thou mak'ſt the mountains ſtrong and ſtout
to ſtand in ev'ry ſhow'r:
7 The ſwelling ſeas thou doſt aſſwage,
making them very ſtill;
Thou doſt reſtrain the people's rage,
and rule them at thy will.
8 The folk that dwell throughout the earth
ſhall dread thy ſigns to ſee,
Morning and ev'ning with great mirth
ſend praiſes up to thee.
9 When that the earth is chapt and dry,
and thirſteth more and more,
Then with thy drops thou doſt ſupply
and much increaſe her ſtore:
10 The flood of God doth overflow,
and ſo doth cauſe to ſpring
The ſeed and corn which men do ſow,
for he doth guide the thing:
11 With rain thou doſt her furrows fill,
whereby her clods do fall;
Thy drops on her thou doſt diſtil,
and bleſs her fruits withal:
12 Thou deck'ſt the earth of thy good grace
with fair and pleaſant crop;
Thy clouds diſtil their dew apace,
great plenty they do drop:
13 Whereby the deſert ſhall begin
full great increaſe to bring,
The little hills ſhall joy therein,
much fruit on them ſhall ſpring:
14 In places plain the flocks ſhall feed,
and cover all the earth;
The vales with corn ſhall ſo exceed,
that they ſhall ſing with mirth.

PSALM LXVI. T. S.

1 YE men on earth, in God rejoice,
with praiſe ſet forth his Name,
Exalt his might with heart and voice,
give glory to the ſame.
2 How wonderful, O Lord, ſay ye,
in all thy works thou art!
Thy foes for fear ſhall ſeek to thee
full ſore againſt their heart.
3 All men that dwell the earth throughout
ſhall praiſe the Name of God,
The land whereof the world about
is ſhew'd and ſet abroad.
4 All folk, come forth, behold, and ſee
what things the Lord hath wrought;
Mark well the wondrous works that he
for men to paſs hath brought:
5 He laid the ſea like heaps on high,
therein a way they had
On foot to paſs, both fair and dry,
whereof their hearts were glad.
6 His might doth rule the world alway,
his eyes all things behold;
And ſuch as will him diſobey,
by him ſhall be controul'd.
7 Ye people, give unto our God
due laud and thanks always,
With joyful voice declare abroad,
and ſing unto his praiſe.
8 Who doth endow our ſoul with life,
and it preſerve withal;
He ſtays our feet, ſo that no ſtrife
can make us ſlip or fall.
9 The Lord doth prove our deeds with fire,
whether they will abide,
As workmen do when they deſire
to have their metals try'd.
10 Although thou doſt us ſuffer long
in priſon to be caſt,
And there with chains and fetters ſtrong
to lie in bondage faſt;

The Second Part.

11 Although, I ſay, thou ſuffer men
on us to ride and reign;
Though we through fire and water run
with very grief and pain;
12 Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt,
Bringing us out into a place
to live in wealth and reſt.
13 Unto thy houſe reſort will I
to offer and to pray,
And there I will myſelf apply
my vows to thee to pay:
14 The vows that with my mouth I ſpake
in all my grief and ſmart,
The vows, I ſay, which I did make
in anguiſh of my heart.
15 Burnt-off'rings I will give to thee
of oxen fat and rams,
Yea, this my ſacrifice ſhall be
of bullocks, goats, and lambs.
16 Come forth and hearken here full ſoon,
all ye that fear the Lord;
What he for my poor ſoul hath done
to you I will record:
17 Full oft I call to mind his grace,
this mouth to him doth cry;
And thou, my tongue, make ſpeedy pace
to praiſe him joyfully.
18 But if I feel my heart within
in wicked works rejoice,
Or if I have delight in ſin,
God will not hear my voice.
19 But ſurely God my voice hath heard,
and what I do require;
My pray'r alſo he doth regard,
and granteth my deſire.
20 All praiſe to him that hath not put
nor caſt me out of mind,
Nor yet his mercy from me ſhut,
which I do ever find.

PSALM LXVII. J. H.

1 HAVE mercy on us, Lord,
and grant to us thy grace,
To ſhew to us do thou accord
the brightneſs of thy face:
2 That all the earth may know
the way to godly wealth,
And all the nations here below
may ſee thy ſaving health.
3 Let all the world, O God,
give praiſe unto thy Name,
And let the people all abroad
extol and laud the ſame;

4 Throughout the world so wide
let all rejoice with mirth;
For thou with truth and right dost guide
the nations of the earth.

5 Let all the world, O God,
give praise unto thy Name,
And let the people all abroad
extol and laud the same:
6 Then shall the earth increase,
great store of fruit shall fall;
And then our God, the God of peace,
shall ever bless us all.

7 God shall us greatly bless,
and then both far and near
The folk which all the earth possess
of him shall stand in fear.

PSALM LXVIII. T. S.

1 LET God arise, and then his foes
will turn themselves to flight;
His enemies for fear shall run,
and scatter out of sight:
2 And as wax melts before the fire,
and wind blows smoke away,
So in the presence of the Lord
the wicked shall decay.

3 But righteous men before the Lord
shall heartily rejoice,
They shall be glad and merry all,
and cheerful in their voice,
4 Sing praise, sing praise unto the Lord,
who rideth on the sky;
Extol the great Jehovah's Name,
and him still magnify:

5 The same is he that is above
within his holy place,
That father is of fatherless,
and judge of widows' case:
6 Houses and issue both he gives
unto the comfortless,
He bringeth bondmen out of thrall,
and rebels to distress.

7 When thou didst march before thy folk
th' Egyptians from among,
And brought'st them through the wilderness,
which was both wide and long,
8 The earth did shake, the heav'ns did drop,
great thunder-claps were heard,
Mount Sinai also moved was,
when Isr'el's God appear'd:
9 Thy heritage with drops of rain
abundantly was wash'd;
And if so be it barren was,
by thee it was refresh'd:
10 Thy chosen flock doth there remain,
thou hast prepar'd that place,
And for the poor thou dost provide
of thy especial grace.

The Second Part.

11 God will give women causes just
to magnify his Name,
When as his people triumphs make,
and purchase mighty fame.
12 Puissant kings, for all their pow'r,
shall flee and take the foil,
And women which remain at home
shall help to part the spoil.

13 And though ye were as black as pots,
your hue shall pass the dove,
Whose wings and feathers seem to have
silver and gold above.
14 When in this land God shall triumph
o'er kings both high and low,
Then shall it be like Salmon hill,
as white as is the snow.

15 Though Basan be a fruitful hill,
and in height others pass,
Yet Sion, God's most holy hill,
doth far excel in grace.

16 Why leap ye thus, ye hills most high,
and thus in pride do swell?
The hill of Sion God doth love,
and there will ever dwell.

17 God's army twenty thousand is
of angels great and strong;
The Lord also in Sinai
is present them among.
18 Thou didst, O Lord, ascend on high,
and captive led'st them all,
Who in times past thy chosen flock
in bondage did enthral.

19 Thou hast received gifts for men,
ev'n for thine enemies,
Unto the end that God the Lord
might dwell with them likewise.
20 Now praised be the Lord, for that
he pours on us such grace:
From day to day he is the God
both of our health and peace.

The Third Part.

21 He is the God from whom alone
salvation we obtain,
He is the God by whom we 'scape
all dangers, death, and pain:
22 And he shall wound the head of all
his enemies also,
The hairy scalp of such as on
in wickedness still go.

23 From Basan will I bring, said he,
my people and my sheep,
And all my own, as I have done,
from dangers of the deep;
24 And make them dip their feet in blood
of those that hate my Name;
The tongues of dogs they shall be red
with licking of the same.

25 Thy goings they have seen, O God,
unto their own disgrace,
How thou, my God and King, dost go
within thy holy place:
26 The singers go before with joy,
the minstrels make no stay,
And in the midst the damsels do
with timbrels sweetly play.

27 Now in the congregations thou,
O Isr'el, praise the Lord,
And Jacob's whole posterity,
give thanks with one accord.
28 Their chief was little Benjamin,
but Judah made their host,
With Zabulon and Nephthalim,
who dwelt about their coast.

29 Thy God hath sent forth strength for thee,
O God, make firm and sure
The thing that thou hast wrought in us
for ever to endure:
30 Then in thy temple gifts will we
offer to thee, O Lord,
And in thy own Jerusalem
praise thee with one accord;

The Fourth Part.

31 Yea, and strange kings, by us subdu'd,
shall do like in those days;
For unto thee they shall present
their gifts of laud and praise.
32 He shall destroy the spearmen's rank,
the calves and bulls of might,
And make them tribute pay, and daunt
all such as love to fight.

33 Then shall the lords of Egypt come,
and presents with them bring;
The Moors also stretch out their hands
to God, their Lord and King.
34 Therefore ye kingdoms of the earth,
give praise unto the Lord;
Sing psalms to God with one consent,
thereto let all accord.

35 For he doth ride, and ever did,
above the heav'ns moſt bright,
And by his fearful thunder-claps
men may well know his might.
36 Therefore the ſtrength of Iſrael
aſcribe to God on high,
Whoſe might and pow'r doth far extend
above the cloudy ſky.

37 O God, thy holineſs and pow'r
is dread for evermore;
The God of Iſr'el gives us ſtrength;
therefore his Name adore.

PSALM LXIX. J. H.

1 SAVE me, O God, and that with ſpeed,
becauſe the waters do
So very nigh my ſoul proceed,
and enter thereinto:
2 I ſink full deep in mire and clay,
where I can feel no ground,
And in deep waters, where I may
moſt ſuddenly be drown'd.

3 With crying I am weary, lo,
my throat is hoarſe and dry,
My ſight doth fail, looking alſo
for help to God on high.
4 My foes, that guiltleſs do oppreſs
my ſoul, with hate are led,
In number ſure they are no leſs
than hairs upon my head.

5 Though for no cauſe they vex me ſore,
they proſper and are glad;
They do compel me to reſtore
the things I never had.
6 What I through my ſimplicity
have done, Lord, thou canſt tell,
And all my faults in privacy
to thee are known full well.

7 O God of hoſts, defend and ſtay
all thoſe that truſt in thee,
Let no man doubt or ſhrink away
for ought that chanceth me.
8 It is for thee, and for thy ſake,
that I do bear this blame;
In ſpite to thee they would me make
to hide my face for ſhame.

9 My mother's ſons, my brethren all,
rejeſt me with diſgrace,
And as a ſtranger they me call,
they will not know my face.
10 Unto thy houſe ſuch zeal I bear,
that it doth vex me much,
Their checks and taunts at thee to hear
my very heart doth touch.

The Second Part.

11 Though I do faſt, my fleſh to tame,
yea, if I weep and mourn,
I am reproached for the ſame
by ſcorners ev'ry one:
12 If I for grief and pain of heart
in ſackcloth uſe to walk,
Reproachfully they it pervert,
thereof they jeſt and talk.

13 Both high and low, and all the throng
that ſit within the gate,
They have me ever in their tongue,
of me they talk and prate:
14 They that ſit in the gate with ſpite
againſt me all agree,
The drunkards that in wine delight
do make their ſongs of me.

15 But unto thee, O Lord, I pray,
that when it pleaſeth thee,
For thy great truth thou wilt alway
ſend down thy aid to me:
16 Pluck thou my feet out of the mire,
from drowning do me keep,
From ſuch as owe me wrath and ire,
and from the waters deep;

17 Leſt with the waves I ſhould be drown'd,
and depth my ſoul devour,
And leſt the pit ſhould me confound,
and ſhut me in her pow'r.
18 O Lord of hoſts, to me give ear,
as thou art good and kind,
And as thy mercy is moſt dear,
Lord, have me in thy mind;

19 And do not from thy ſervant hide,
nor turn thy face away;
I am oppreſs'd on ev'ry ſide,
in haſte give ear, I pray.
20 O Lord, unto my ſoul draw nigh,
the ſame with aid repoſe;
Becauſe of their great tyranny,
acquit me from my foes.

The Third Part.

21 That I abide rebuke and ſhame
thou know'ſt, and thou canſt tell;
For thoſe that ſeek and work the ſame
thou ſeeſt them all full well.
22 When with reproach they break my heart,
ſome help I fain would ſee,
But find no friends to eaſe my ſmart,
nor one to comfort me:

23 But in my meat they gave me gall,
(too cruel for to think,)
And gave me in my thirſt withal
ſtrong vinegar to drink.
24 Lord, turn their table to a ſnare
to take themſelves therein,
And when they think full well to fare,
then trap them in their gin;

25 And let their eyes be dark and blind,
that they may nothing ſee;
Bow down their backs, and let them find
themſelves in thrall to be:
26 Pour out thy wrath as hot as fire,
that it on them may fall,
Let thy diſpleaſure in thine ire
take hold upon them all:

27 As deſerts dry their houſe diſgrace,
their ſeed do thou expel,
That none thereof poſſeſs their place,
nor in their tents once dwell.
28 If thou doſt ſtrike the man to tame,
on him they lay full ſore;
And if that thou doſt wound the ſame,
they ſeek to hurt him more.

29 Then let them heap up miſchief ſtill,
ſince they are all pervert,
That of thy favour and good will
they never have a part:
30 And raze them clean out of thy book
of life, of hope, and truſt,
That for their names they never look
in number of the juſt.

The Fourth Part.

31 Though I, O Lord, with pain and grief
have been full ſure oppreſs'd,
Thy help ſhall give me ſuch relief,
that all ſhall be redreſs'd:
32 That I may give thy Name the praiſe
that doth to thee belong,
I will extol the ſame always
with a thankſgiving ſong;

33 Which is more pleaſant unto thee,
(ſuch mind thy grace hath borne,)
Than either ox or calf can be,
that hath both hoof and horn.
34 When ſimple folk do this behold,
it ſhall rejoice them ſure;
And ye that ſeek the Lord, your life
for ever ſhall endure.

35 For why? the Lord of hoſts doth hear
the poor when they complain;
His priſoners are to him full dear,
he doth them not diſdain.

36 Wherefore the ſky and earth below,
the ſea, with flood and ſtream,
His praiſes ſhall declare and ſhow,
with all that live in them.

37 For ſure our God will Sion ſave,
and Judah's cities build;
Much folk poſſeſſion there ſhall have,
her ſtreets ſhall all be fill'd:
38 His ſervants' ſeed ſhall keep the ſame
all ages out of mind,
And there all they that love his Name
a dwelling-place ſhall find.

PSALM LXX. J. H.

1 O God, to me take heed,
I help of thee require;
O Lord of hoſts, with haſte and ſpeed
help me, I thee deſire:
2 With ſhame confound them all
that ſeek my ſoul to ſpill,
Let them be turned back and fall
that think and wiſh me ill:

3 Let them rewarded be
with infamy and ſhame,
Who when harm happens unto me,
do triumph at the ſame:
4 But let them joyful be
in thee, with joy and wealth,
Who only truſt and ſeek to thee,
and to thy ſaving health:

5 That they may ſay always,
in mirth and one accord,
All glory, honour, laud and praiſe,
be given to the Lord.
6 But I am weak and poor,
come, Lord, thy aid I lack;
Thou art my ſtay and help, therefore
make ſpeed, and be not ſlack.

PSALM LXXI. J. H.

1 MY Lord, my God, in all diſtreſs
my hope is whole in thee;
Then let no ſhame my ſoul oppreſs,
nor once take hold on me.
2 As thou art juſt, defend me, Lord,
and rid me out of dread;
Give ear, and to my ſuit accord,
and ſend me help at need.

3 Be thou my rock, to whom I may
for aid all times reſort;
Thy promiſe is to help alway,
thou art my fence and fort.
4 Save me, my God, from wicked men,
and from their ſtrength and pow'r,
From folk unjuſt, and alſo them
that cruelly devour.

5 Thou art my ſtay whereon I reſt,
thou, Lord of hoſts, art he;
Ev'n from my youth I thought it beſt
ſtill to depend on thee.
6 Thou haſt me kept ev'n from my birth,
and I through thee was born;
Wherefore I will thee praiſe with mirth
both ev'ning and at morn.

7 As to a monſter ſeldom ſeen
much folk about me throng;
But thou art now, and ſtill haſt been,
my fence and aid moſt ſtrong.
8 Wherefore my mouth for ever ſhall
be filled with thy praiſe,
Alſo my tongue ſhall never fail
to honour thee always.

9 Refuſe me not, O Lord, I pray,
when age my limbs doth take,
And when my ſtrength doth waſte away,
do not my ſoul forſake.
10 Among themſelves my foes enquire
to take me through deceit;
And they againſt me do conſpire
that for my ſoul lay wait;

The Second Part.

11 Lay hands upon him now, they ſaid,
for God from him is gone;
Diſpatch him quite, for to his aid
moſt ſure there cometh none.
12 Do not withdraw thyſelf away,
O Lord, when need ſhall be,
But that in time of grief I may
have ſpeedy help from thee.

13 With ſhame confound and overthrow
all thoſe that ſeek my life;
Suppreſs them with rebuke alſo
that fain would work me ſtrife.
14 But I will patiently abide,
thy help at all aſſays;
Still more and more each time and tide
I will ſet forth thy praiſe:

15 My mouth thy juſtice ſhall record
that daily help doth ſend;
For thy great benefits, O Lord,
no numbers have nor end.
16 Yet will I go and ſeek for one
with thy good help, O God,
The ſaving health of thee alone
to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill;
Therefore thy wonders to declare
I have great mind and will.
18 And as in youth from wanton rage
thou didſt me keep and ſtay,
Forſake me not in my old age,
and when my head is gray;

The Third Part.

19 That I thy ſtrength and might may ſhow
to them that now be here,
And that our ſeed thy pow'r may know
hereafter many year.
20 O Lord, thy juſtice doth exceed,
thy doings all may ſee;
Thy works are wonderful indeed;
oh, who is like to thee!

21 Thou mad'ſt me feel affliction ſore,
and yet thou didſt me ſave;
Yea, thou didſt help and me reſtore,
and took'ſt me from the grave:
22 And thou my honour doſt increaſe,
my dignity maintain;
Yea, thou doſt make all grief to ceaſe,
and comfort'ſt me again:

23 Therefore thy faithfulneſs to praiſe
I will with viol ſing;
My harp ſhall ſound thy laud always,
O Iſr'el's holy King.
24 My mouth will joy with pleaſant voice
when I ſhall ſing to thee,
Alſo my ſoul ſhall much rejoice,
for thou haſt ſet me free.

25 My tongue thy righteouſneſs ſhall ſound,
I daily ſpeak it will;
For grief and ſhame do them confound
that ſeek to work me ill.

PSALM LXXII. J. H.

1 LORD, give thy judgments to the king,
therein inſtruct him well;
And with his ſon in ev'ry thing,
Lord, let thy juſtice dwell;
2 That he may govern uprightly,
and rule thy folk with right;
And ſo defend with equity
the poor that have no might.

3 And let the mountains that are high
unto thy folk give peace,
Let little hills alſo apply
in juſtice to increaſe;
4 That he may help the weak and poor
with aid, and make them ſtrong,
And ſo deſtroy for evermore
all thoſe that do them wrong.

5 And then from age to age shall they
regard and fear thy might,
So long as sun doth shine by day,
or moon give light by night.
6 Lord, make the king unto the just
like rain to fields new mown,
And like to drops that lay the dust,
refreshing land new sown.

7 The just shall flourish in his days,
and all shall be at peace
Until the moon shall cease always
to change, waste, or increase;
8 He shall be Lord, and have command
from shore to shore throughout,
And from the floods within the land
through all the earth about.

9 The people that in deserts dwell
shall kneel to him full thick;
And all his foes that do rebel
the earth and dust shall lick:
10 The lords of all the isles also
great gifts to him shall bring,
Arabia and Saba's kings
give many costly thing.

The Second Part.

11 All kings shall seek with one accord
in his good grace to stand,
And all the people of the world
obey at his command:
12 For he the needy sort doth save
that unto him do call,
Also the simple folk that have
no help of man at all.

13 He taketh pity on the poor
that are with need oppress,
He doth preserve them evermore,
and bring their souls to rest:
14 He shall redeem their souls from dread,
from fraud, from wrong, and might,
Also their blood that shall be shed
is precious in his sight.

15 But he shall live, and they shall bring
to him of Saba's gold,
He shall be honour'd as a king,
and daily be extoll'd.
16 The mighty mountains of his land
of corn shall bear such throng,
That it like cedar-trees shall stand
in Libanus full long.

17 Their cities also well shall speed,
the fruits thereof surpass;
In plenty it shall so exceed,
and spring as green as grass.
18 For ever they shall praise his Name
while that the sun is light,
And think them happy through the same;
all folk shall bless his might.

19 Praise ye the Lord of hosts, and sing
to Isr'el's God each one;
For he doth ev'ry wondrous thing,
yea, he himself alone:
20 And blessed be his holy Name
all times eternally:
Let all the earth still praise the same.
Amen, amen, say I.

PSALM LXXIII. T. S.

1 TRuly the Lord is very good
and kind to Israel,
And to all such as safely keep
their conscience pure and well.
2 But as for me, I almost slipt,
my feet began to slide;
Before that I was well aware
my steps did turn aside.

3 For when I saw such foolish men,
I grudg'd with great disdain,
That wicked men all things should have
without turmoil and pain:

4 They never suffer pains nor grief,
as if death should them smite,
Their bodies are full stout and strong,
and ever in good plight;

5 Always free from adversity,
and ev'ry sad event,
With other men they take no part
of plague or punishment:
6 Therefore presumption doth embrace
their necks as doth a chain,
They are ev'n wrapt as in a robe
with rapine and disdain:

7 They are so fed, that ev'n with with fat
their eyes oft-times out-start,
And as for worldly goods, they have
more than can wish their heart:
8 Their life is most licentious, and
they boast much with their tongue,
How they the poor and simple have
oppressed with great wrong:

9 They set their mouth against the heav'ns,
and do the Lord blaspheme,
They proudly boast of worldly things,
no one they do esteem.
10 God's people often do turn back
to see their prosp'rous state,
And almost drink the self-same cup,
and talk at the same rate:

The Second Part.

11 How can it be that God, say they,
should know or understand
These worldly things, since wicked men
be lords of sea and land?
12 For we may see how wicked men
in riches still increase,
Rewarded well with worldly goods,
and live in rest and peace:

13 Then why do I so carefully
from wickedness refrain?
And wash my hands in innocence,
and cleanse my heart in vain?
14 And suffer scourges ev'ry day,
as subject to all blame,
And ev'ry morning from my youth
sustain rebuke and shame?

15 Now I had almost said as they,
misliking my estate;
But then I should thy children judge
as most unfortunate.
16 Then I bethought me how I might
this matter understand,
But yet the labour was too great
for me to take in hand,

17 Until the time I went into
thy holy place, and then
I understood right perfectly
the end of all these men:
18 Namely, how that thou settest them
upon a slipp'ry place,
And at thy pleasure and thy will
thou dost them soon deface.

19 Then all men muse at that strange sight,
to see how suddenly
They do consume, perish, and come
to endless misery:
20 Much like a dream when one awakes,
so shall their wealth decay,
Their famous names in all men's sigh
shall fail and pass away.

The Third Part.

21 Yet thus my heart was grieved then,
my mind was much oppress;
So simple and so ignorant,
ev'n as it were a beast.
22 Nevertheless, by my right hand
thou hold'st me always fast,
And with thy counsel shalt me guide
to glory at the last.

23 What

23 What thing is there that I can wish
but thee in heav'n above?
And in the earth there nothing is
like thee that I can love.
24 My flesh and spirit both do fail,
but God will me restore;
For of my heart he is the strength
and portion evermore.

25 But, lo, all such as thee forsake
thou shalt destroy each one,
And those that trust in any thing
saving in thee alone.
26 Therefore will I draw near to God,
and ever with him dwell;
In God alone I put my trust,
his wonders I will tell.

PSALM LXXIV. J. H.

1 WHY art thou, Lord, so long from us
in all this danger deep?
Why doth thy anger kindle thus
at thy own pasture sheep?
2 Lord, call the people to thy thought
which have been thine so long,
The which thou hast redeem'd and brought
from bondage sore and strong.

3 Have mind therefore, and think upon,
remember it full well,
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell:
4 Lift up thy feet, and come in haste,
and all thy foes deface,
Who now at pleasure rob and waste
within thy holy place.

5 Amidst thy congregations all
thy foes do roar, O God;
They set as signs on ev'ry wall
banners display'd abroad:
6 As men with axes hew down trees
that on the hills do grow,
So shine the bills and swords of these
within thy temple now:

7 The ceiling fine and carved boards,
with all the goodly stones,
With axes, hammers, bills and swords,
they beat them down at once:
8 Thy places they consume with flame,
their rage doth so abound;
The house appointed to thy Name
they raze ev'n to the ground.

9 And thus they say within their heart,
Dispatch them out of hand:
Then burn they up in ev'ry part
God's houses through the land.
10 Yet thou no sign of help dost send,
our prophets all are gone,
To tell when this our plague shall end
among us there is none.

11 How long, Lord, shall thine enemies
thus boldly thee defame?
Shall they for evermore blaspheme
thy great and holy Name?
12 Why dost thou thy right hand withdraw
from us so long away?
Out of thy bosom pluck it forth
with speed, thy foes to slay.

The Second Part.

13 O God, thou art our King and Lord,
and evermore hast been;
Yea, thy good grace throughout the world
for our great help is seen:
14 The seas that are so deep and dead,
thy might did make them dry;
And thou didst break the serpent's head,
that he therein did die:

15 Yea, thou didst break the heads so great
of whales that are most fell,
And gav'st them to the folk to eat
that in the deserts dwell.

16 Thou mad'st a spring with streams to rise
from rocks both hard and high,
Thy mighty hand hath made likewise
deep waters to be dry.

17 Both day and night also are thine,
by thee they were begun,
And thou likewise prepared hast
the light of moon and sun:
18 Thou didst appoint the ends and coasts
of all the earth about,
Both summer heats and winter frosts
thy hand hath found them out.

19 Think on, O Lord, no time forget
thy foes that thee defame,
And how the foolish folk are set
to rail upon thy Name:
20 Deliver not the soul, O Lord,
of thy own turtle-dove
Into their hands, but help afford
the poor whom thou dost love.

21 Regard, O Lord, thy covenant,
behold our misery;
All the dark places of the earth
are full of cruelty.
22 Let not the simple man therefore
be turned back with shame;
But let the needy evermore
give praise unto thy Name.

23 Arise, O Lord, and plead thy cause
against thy enemies,
Who daily do reject thy laws,
and them with scorn despise:
24 The voice forget not of thy foes,
for the presumption high
Is more and more increas'd of those
that hate thee spitefully.

PSALM LXXV. J. H.

1 TO thee, O God, will we give thanks,
we will give thanks to thee,
Since thy Name is so near, declare
thy wondrous works will we.
2 I will uprightly judge, when get
convenient time I may:
The earth is weak, and all therein,
but I her pillars stay.

3 I did to the mad people say,
Deal not so furiously,
And unto the ungodly ones,
Lift not your horns on high;
4 I said unto them, Set not up
your raised horns on high,
And see that with stiff neck ye do
not speak presumptuously:

5 For neither from the eastern parts,
nor from the west likewise,
Nor from forsaken wilderness,
promotion doth arise;
6 But God, who rules both heav'n and earth,
the righteous Judge alone,
'Tis he that puts down one, and sets
another on the throne:

7 For why? a cup of mighty wine
is in the hand of God,
And all the mixture of the same
himself will pour abroad:
8 As for the lees and filthy dregs
that do remain of it,
The wicked of the earth shall drink,
and suck them ev'ry whit.

9 But I will talk of God alway,
and his great Name adore,
And will not cease to celebrate
his praise for evermore;
10 In sunder break the horns of all
ungodly men will I,
And then the horns of righteous men
shall be exalted high.

PSALM

PSALM LXXVI. J. H.

1 TO all that now in Judah dwell
the Lord is clearly known,
His Name is great in Iſrael,
a people of his own;
2 At Salem he hath pitch'd his tent
to tarry there a ſpace,
In Sion alſo he is bent
to fix his dwelling-place:

3 And there he brake both ſhaft and bow;
the ſword, the ſpear and ſhield,
His enemies did overthrow
in battle in the field.
4 Thou art moſt worthy honour, Lord,
more might in thee doth lie,
Than in the ſtrongeſt of the world
that rob on mountains high.

5 But now the proud are ſpoil'd through thee,
and they are fall'n aſleep:
Through men of war no help can be,
themſelves they could not keep.
6 At thy rebuke, O Jacob's God,
when thou didſt them reprove,
As half aſleep their chariots ſtood,
no horſemen once did move.

7 For thou art dreadful, Lord, indeed,
what man the courage hath
T' abide thy ſight, and doth not dread
when thou art in thy wrath?
8 When thou doſt make thy judgments heard
from heav'n unto the ground,
Then all the earth, full ſore afraid,
in ſilence ſhall be found:

9 And that when thou, O God, doſt ſtand
in judgment for to ſpeak,
To ſave th' afflicted of the land
that feeble are and weak;
10 The fury that in man doth reign
ſhall turn unto thy praiſe;
Hereafter, Lord, do thou reſtrain
their wrath and threats always.

11 Make vows, and pay them to our God,
ye folk that nigh him be;
Bring gifts, all ye that dwell abroad,
for dreadful ſure is he:
12 For he doth take both life and might
from princes great of birth;
And full of terror is his ſight
to all the kings on earth.

PSALM LXXVII. J. H.

1 I With my voice to God did cry,
who lent a gracious ear;
My voice I lifted up on high,
and he my ſuit did hear:
2 In time of grief I ſought to God,
by night no reſt I took,
But ſtretch'd my hand to him abroad,
my ſoul comfort forſook.

3 When I to think on God intend,
my trouble then is more;
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou doſt my eyes ſo hold from reſt,
that I'm always awake;
With fear I am ſo ſore oppreſt,
my ſleep doth me forſake.

5 The days of old in mind I caſt,
and oft do think upon
The times and ages that are paſt
full many years agone:
6 By night my ſongs I call to mind,
once made thy praiſe to ſhow;
And with my heart much talk I find,
my ſpirit's ſearch to know.

7 Will God, ſaid I, at once for all
caſt off his people thus,
So that henceforth no time he ſhall
be friendly unto us?
8 What! is his goodneſs quite decay'd,
and paſſed clean away?
Or is his promiſe now delay'd,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to with-hold?
10 At laſt I ſaid, This ſurely is
mine own infirmity;
But his right hand can help all this,
and change it ſpeedily.

The Second Part.

11 I will regard and think upon
the working of the Lord,
And all his wonders paſt and gone
I gladly will record:
12 Yea, all his works I will declare,
and what he did deviſe;
To tell his facts I will not ſpare,
and all his counſels wiſe.

13 Thy works, O Lord, are all upright,
and holy all abroad;
What one hath ſtrength to match the might
of thee, the Lord our God?
14 Thou art a God that doſt forth ſhow
thy wonders ev'ry hour,
And ſo doſt make the people know
thy virtue and thy pow'r.

15 And thy own folk thou doſt defend
with an outſtretched arm,
Thoſe that from Jacob did deſcend,
and Joſeph's ſeed, from harm.
16 The waters, Lord, perceived thee,
the waters ſaw thee well;
And they for fear away did flee,
the depths on trembling fell:

17 The clouds that were both thick and black
did rain full plenteouſly,
The thunder in the air did crack,
thy ſhafts abroad did fly;
18 Thy thunder in the air was heard,
the lightnings from above
With flaſhes great made men afraid;
the earth did quake and move.

19 Thy ways within the ſea do lie,
thy paths in waters deep;
Yet none can there thy ſteps eſpy,
nor know thy paths to keep.
20 Thou ledd'ſt thy folk upon the land
as ſheep on ev'ry ſide,
By Moſes and by Aaron's hand
thou didſt them ſafely guide.

PSALM LXXVIII. J. H.

1 ATtend, my people, to my law,
and to my words incline;
My mouth ſhall ſpeak ſtrange parables,
and ſentences divine;
2 Which we ourſelves have heard and learn'd
ev'n of our fathers old,
And which for our inſtruction them
our fathers have us told;

3 Becauſe we ſhould not keep it cloſe
from them that after came,
Who ſhould God's mighty pow'r declare,
and wondrous works proclaim;
4 To Jacob he commandment gave
how Iſrael ſhould live,
Willing our fathers ſhould the ſame
unto their children give;

5 That they and their poſterity
that were not ſprung up then,
Should have the knowledge of the law,
and teach it their children:
6 That they might have the better hope
in God that is above,
And not forget to keep his laws
and his commands in love:

7 Not

7 Not being as their fathers who
rebelled in God's ſight,
And would not frame their wicked hearts
to know their God aright.
8 How went the ſons of Ephraim
their neighbours for to ſpoil,
Shooting their darts in day of war,
and yet receiv'd the foil?
9 For why? they did not keep with God
the cov'nant that was made,
Nor yet would walk or lead their lives
according as he ſaid;
10 But put into oblivion
his counſel and his will,
And all his works magnificent,
which he declared ſtill.

The Second Part.

11 What wonders to our forefathers
did he himſelf diſcloſe,
In Egypt's land within the field
that called is Thaneos!
12 He did divide and part the ſea,
through which he made a way
For them to paſs, and on a heap
the waters made to ſtay:
13 He led them ſecret in a cloud
by day when it was bright,
And in the night, when it was dark,
with fire he gave them light;
14 He clave the rocks in wilderneſs,
and gave the people drink
As plentiful as when the deeps
do flow up to the brink:
15 He drew forth rivers out of rocks
that were both dry and hard,
In ſuch abundance that no floods
to them might be compar'd.
16 Yet for all this againſt the Lord
their ſin they did increaſe,
And did provoke the moſt Higheſt
to wrath in wilderneſs:
17 And in their hearts they tempted God
like people of miſtruſt,
Requiring ſuch a kind of meat
as ſerved to their luſt:
18 Yea, they againſt him ſpake, and thus
their boldneſs did expreſs;
Can God prepare a table in
this barren wilderneſs?
19 Behold, he ſmote the ſtony rock,
and floods forthwith did flow:
But can he now give to his folk
both bread and fleſh alſo?
20 When God heard this he waxed wroth
with Jacob and his ſeed,
His indignation alſo did
'gainſt Iſrael proceed:

The Third Part.

21 Becauſe they did not faithfully
believe, and hope that he
Could always help and ſuccour them
in their neceſſity;
22 Wherefore he did command the clouds,
forthwith they brake in ſunder,
And rain'd down manna for to eat,
a food of mighty wonder:
23 When earthly men with angels' food
did plentifully feaſt,
He made the eaſt wind blow away,
and brought in the ſouth-weſt.
24 He rain'd down fleſh as thick as duſt,
and fowls as thick as ſand,
Which he did caſt amidſt the place
where all their tents did ſtand:
25 Then did they eat exceedingly,
and all men had their fills;
Yet more and more they did deſire
to ſerve their luſts and wills:
26 But as the meat was in their mouths
his wrath upon them fell,
And ſlew the ſtrength of all their youth
and choice of Iſrael.
27 Yet fell they to their wonted ſin,
and ſtill they did him grieve;
For all the wonders that he wrought
they would not him believe:
28 Their days therefore he ſhort'ned, and
did make their honour vain,
Their years did waſte and paſs away
with terror and with pain:
29 But ever when he plagued them
they ſought him ſpeedily,
Rememb'ring that he was their ſtrength,
their help and God moſt high.
30 Though with their mouths they nothing did
but flatter with the Lord,
And with their tongues, and in their hearts,
diſſembled ev'ry word:

The Fourth Part.

31 For why? their hearts were nothing bent
to him, nor what he ſaid,
Nor yet to keep or to perform
the cov'nant he had made.
32 Yet was he ſtill ſo mereiful,
when they deſerv'd to die,
That he forgave them, and would not
them utterly deſtroy:
33 Yea, many times he ſtay'd his wrath,
and did them not ſurpriſe,
And would not ſuffer that his whole
diſpleaſure ſhould ariſe;
34 Conſidering they were but fleſh,
or like to wind and rain,
Paſſing away, which never doth
return and come again.
35 How often in the wilderneſs
did they the Lord provoke!
How did they move and ſtir him up
to plague them with his ſtroke!
36 Yet they did turn again to ſin,
and tempt him very ſoon,
Preſcribing to the mighty God
what things they would have done:
37 Not thinking of his mighty hand,
nor of the day when he
Deliver'd them out of the hand
of the fierce enemy;
38 Nor how he wrought his miracles
(as they themſelves beheld)
In Egypt, and the wonders that
he did in Zoan's field;
39 Nor how he turned by his pow'r
their waters into blood,
That no man might receive his drink
at river or at flood;
40 Nor how he ſent them ſwarms of flies,
which did them ſore annoy,
And fill'd their country full of frogs,
which did their land deſtroy:

The Fifth Part.

41 Nor how he did their fruits unto
the caterpiller give,
And of the labour of their hands
locuſts did them deprive:
42 With hailſtones he deſtroy'd their vines,
ſo that they all were loſt,
And likewiſe all their ſycamores
he did conſume with froſt:
43 With hailſtones alſo once again
the Lord their cattle ſmote,
And all their flocks and herds likewiſe
with thunderbolts full hot;
44 He caſt upon them his fierce wrath,
and indignation ſore,
Among them evil angels ſent,
which troubled them yet more.

45 Then

45 Then to his wrath he made a way,
and spared not the least,
But gave unto the pestilence
the man as well as beast:
46 He smote also all the first-born
that up in Egypt came,
And all the chief of men and beasts
within the tents of Ham:

47 But as for his own people, he
did them preserve and keep,
And carried them through wilderness,
ev'n like a flock of sheep:
48 Without all fear, both safe and sound
he brought them out of thrall,
Whereas their foes with rage of seas
were overwhelmed all;

49 And brought them out into the coasts
of his own holy land,
Ev'n to the mount which he had got
by his strong arm and hand:
50 And there cast out the heathen folk,
and did their land divide,
And in their tents he set the tribes
of Isr'el to abide.

51 Yet, for all this the God most high
they mov'd and tempted still,
And would not keep his testament,
nor yet obey his will:
52 But as their fathers turned back,
ev'n so they went astray,
Much like a bow that will not bend,
but slips and starts away:

The Sixth Part.

53 And griev'd him with their hill-altars,
with offerings and fire,
And with their idols grievously
provoked him to ire.
54 For which his wrath began again
to kindle in his breast,
The wickedness of Israel
he did so much detest:

55 The tabernacle he forsook
of Silo, where he was
Right conversant with earthly men,
ev'n as his dwelling-place:
56 Then suffer'd he his might and pow'r
in bondage for to be,
And gave the honour of his ark
unto the enemy:

57 And did commit them to the sword,
wroth with his heritage;
Their young men were consum'd with fire,
maids had no marriage:
58 And with the sword the priests also
did perish ev'ry one,
And not a widow left alive
their death for to bemoan.

59 Then did the Lord awake anone
whom sleep could not confine,
And like a mighty giant that
refreshed is with wine;
60 With 'em'rods in the hinder parts
his enemies he smote,
And put them unto such a shame
as should not be forgot:

61 The tent and tabernacle he
of Joseph did refuse,
Also the tribe of Ephraim
he would in no wise choose;
62 But he the tribe of Judah chose,
that he therein might dwell,
Ev'n the most noble mount Sion,
which he did love so well:

63 And there he did his temple build,
both sumptuously and sure,
Like as the earth, which he hath made
for ever to endure.

64 Then chose he David him to serve,
his people for to keep,
Whom he took up, and brought away
ev'n from the folds of sheep:
65 From following the ewes with young
the Lord did him advance,
To feed his people Israel,
and his inheritance.
66 Thus David with a faithful heart
his flock and charge did feed;
And prudently with all his pow'r
did govern them indeed.

PSALM LXXIX. J. H.

1 O God, the Gentiles do invade
thy heritage to spoil;
Jerusalem an heap is made,
thy temple they defile;
2 The bodies of thy saints most dear
abroad to birds they cast,
The flesh of them that do thee fear
the beasts devour and waste:
3 Their blood throughout Jerusalem
as water spilt they have,
So that there is not one of them
to lay their dead in grave.
4 Thus are we made a laughing-stock
almost the world throughout,
The enemies at us do mock
who dwell our coasts about.
5 How long, O Lord, wilt thou retain
thy anger and thy rage?
And shall thy wrath and jealousy
not any more assuage?
6 Upon those people pour the same,
who did thee never know,
The realms which call not on thy Name
consume and overthrow:
7 For they have got the upper hand,
and Jacob's seed destroy'd,
His habitation and his land
they have laid waste and void.
8 Bear not in mind our former faults,
with speed some pity show;
And aid us, Lord, in our assaults,
for we are weak and low.

The Second Part.

9 O God, that giv'st all health and grace,
on us declare the same;
Weigh not our works, our sins efface,
for honour of thy Name.
10 Why should the wicked thus alway
to us as people dumb,
In thy reproach rejoice, and say,
Where is their God become?
11 Requite, O Lord, as thou seest good,
before our eyes, in sight
Of all these folk, thy servants' blood,
which they spilt in despight;
12 Receive into thy sight in haste
the clamours, grief and wrong,
Of such as are in prison cast,
and bound in irons strong:
13 Thy force and strength to celebrate,
Lord, set them out of band
Who unto death are destinate,
and in their foes' strong hand;
14 The nations which have been so bold
as to blaspheme thy Name,
Into their laps do thou sev'n-fold
repay again the same.
15 So we thy flock and pasture sheep
will praise thee evermore,
And teach all ages how to keep
for thee like praise in store.

PSALM LXXX. J. H.

1 THOU Shepherd, that dost Isr'el keep,
give ear, and take good heed,
Who leadest Joseph like a sheep,
and dost him watch and feed:

2 And thou, O Lord, whose seat is set
on cherubims most bright,
Shew forth thyself, and do not let,
send down thy beams of light:

3 Before Ephraim and Benjamin,
Manasses in likewise,
To shew thy pow'r do thou begin;
come help us, Lord, arise:

4 Direct our hearts by thy good grace,
convert us unto thee,
Shew us the brightness of thy face,
and then full safe are we.

5 Lord God of hosts of Israel,
how long wilt thou delay,
And 'gainst thy folk in anger swell,
and wilt not hear them pray?

6 Thou dost them feed with sorrows deep,
their bread with grief they eat,
And drink the tears that they do weep,
in measure full and great.

7 Thou hast us made a very strife
to those that dwell about,
Which much doth please our enemies,
they laugh and jest it out.

8 O take us, Lord, unto thy grace,
convert our hearts to thee;
Shew forth to us thy joyful face,
and we full safe shall be.

9 From Egypt, where it grew not well,
thou brought'st a vine full dear;
The heathen folk thou didst expel,
and thou didst plant it there;

10 Thou didst prepare for it a place,
and set its root so fast,
That it did grow and spring apace,
and fill'd the land at last:

The Second Part.

11 The hills were cover'd round about
with shade that from it came,
Also the cedars strong and stout,
with branches of the same.

12 Why then didst thou her walls destroy?
her hedge pluck'd up thou hast,
That all the folk that pass thereby
the same do spoil and waste:

13 The boar out of the wood so wild
doth dig and root it out,
The furious beasts out of the field
devour it all about.

14 O Lord of hosts, return again,
from heav'n do thou look down,
Behold, and with thy help sustain
thy vineyard overthrown:

15 Thy pleasant vine, thy Israel,
which thy right hand hath set,
The same which thou didst love so well,
O Lord, do not forget.

16 They lop and cut it off apace,
they burn it down with fire;
And through the frowning of thy face
we perish in thine ire.

17 Let thy right hand be with him now,
whom thou hast kept so long,
And with the son of man, whom thou
to thee hast made so strong:

18 And so, when thou hast set us free,
and saved us from shame,
Then will we never fall from thee,
but call upon thy Name.

19 O Lord of hosts, through thy good grace
convert us unto thee;
Behold us with a pleasant face,
and then full safe are we.

PSALM LXXXI. J. H.

1 BE light and glad, in God rejoice,
who is our strength and stay;
Be joyful, and lift up your voice
to Jacob's God alway:

2 Prepare your instruments most meet
some joyful song to sing;
Strike up with harp and lute so sweet
on ev'ry pleasant string.

3 Blow as it were in the new-moon
with trumpets of the best,
As it is used to be done
at any solemn feast:

4 For this is unto Israel
a statute, which was made
By Jacob's God, and must full well
be evermore obey'd:

5 This clause with Joseph was decreed,
when he from Egypt came,
That as a witness all his seed
should still observe the same.

6 When God himself had so prepar'd
to bring him from that land,
Whereas the speech which he had heard
he did not understand:

7 I from his shoulder took, saith he,
the burden clean away,
And from the furnace set him free
from burning brick of clay.

8 When thou in grief didst cry and call,
I help'd thee speedily;
And I did answer thee withal
in thunder from on high:

9 Yea, at the waters of discord
I did thee tempt and prove,
Where thou the anger of the Lord
with murmuring didst move.

10 Hear, O my people Israel,
what I do promise thee;
Regard and mark my words full well,
if thou wilt cleave to me:

The Second Part.

11 Thou shalt no god in thee reserve
of any land abroad,
And in no wise bow to or serve
a strange and foreign god:

12 I am the Lord thy God, and I
from Egypt set thee free;
Then ask of me abundantly,
and I will give it thee.

13 But yet my people would not hear
my voice when that I spake,
And Israel would not obey,
but did me quite forsake:

14 Then did I leave them to their will,
in hardness of their heart;
To walk in their own counsels still
themselves they did pervert.

15 O that my people would have heard
the words that I did say;
And Israel with due regard
had walked in my way!

16 I should have soon destroy'd their foes,
and brought them down full low,
And turn'd my hand against all those
that sought their overthrow:

17 And they that at the Lord did rage
as liars should be found;
But for his folk, their time and age
should with great joys be crown'd:

18 I would have fed them with the crop
and finest of the wheat,
And made the rock with honey drop,
that they their fills might eat.

PSALM LXXXII. J. H.

1 AMong the princes, men of might,
the Lord himself doth stand,
To plead the cause of truth and right
with judges of the land.

2 How long, saith he, will ye proceed
false judgments to award?
Why have ye partially agreed
the wicked to regard?

3 Whereas

3 Whereas of right ye ſhould defend
the fatherleſs and weak;
And when the poor man doth contend,
in judgment juſtly ſpeak.
4 If ye be wiſe, defend the cauſe
of poor men in their right,
And rid the needy from the claws
of tyrants' force and might.

5 They will not learn nor underſtand,
but ſtill in darkneſs go;
All the foundations of the land
are out of courſe alſo.
6 I had decreed aſſuredly
as gods to take you all;
Children alſo of the moſt High
for love I did you call:

7 But notwithſtanding ye ſhall die
as men, and ſo decay;
O tyrants, you deſtroy will I,
and pluck you quite away.
8 Up, Lord, and let thy ſtrength be known,
and judge the world with might;
For why? all nations are thy own,
to take them as thy right.

PSALM LXXXIII. J. H.

1 DO not, O God, refrain thy tongue;
in ſilence do not ſtay;
With-hold not, Lord, thyſelf ſo long,
and make no more delay.
2 For why? behold thy foes, and ſee
how they do rage and cry;
And thoſe that bear a hate to thee
hold up their heads on high.

3 Againſt thy folk they uſe deceit,
and craftily enquire;
For thine elect to lie in wait
in counſel they conſpire.
4 Come on, ſay they, let us expel
and pluck this folk away,
So that the name of Iſrael
may utterly decay.

5 They all conſpire within their heart
how they may thee withſtand,
Againſt the Lord to take a part
they are in league and band:
6 The tents of all the Edomites,
the Iſm'elites likewiſe,
The Hagarens and Moabites
their plots do ſtill deviſe;

7 Gebal and Ammon do likewiſe
with Amalek conſpire,
The Philiſtines againſt thee riſe,
with them that dwell in Tyre;
8 Aſſur is alſo join'd to them
in their conſpiracy,
And is become a ſcorn and aid
to Lot's poſterity.

9 As thou didſt to the Midianites,
ſo ſerve them, Lord, each one;
To Jabin and to Siſera,
beſide the brook Kiſon;
10 Whom thou in Endor didſt deſtroy,
and waſte them through thy might,
That they like dung on earth did lie,
and that in open ſight.

The Second Part.

11 Make them now and their lords appear
like Zeb and Oreb then;
As Zeba and Zalmunna were,
the kings of Midian;
12 Who ſaid, Let us throughout the land,
in all the coaſts abroad,
Poſſeſs and take into our hand
the fair houſes of God.

13 Turn them, O God, with ſtorms ſo faſt
as wheels that have no ſtay,
Or like the chaff, which men do caſt
with wind to fly away;

14 Like as the fire with rage and fume
the mighty foreſt ſpills,
And as the flame doth quite conſume
the mountains and the hills;

15 So let the tempeſt of thy wrath
upon their necks be laid,
And of thy wind and ſtormy breath,
Lord, make them all afraid.
16 Lord, bring them all, I thee deſire,
to ſuch rebuke and ſhame,
That it may cauſe them to enquire,
and learn to ſeek thy Name:

17 And let them daily more and more
to ſhame and ſlander fall,
And in rebuke and obloquy
confound and ſink them all:
18 That they may know and underſtand
thou art the God moſt high,
And that thou doſt with mighty hand
the world rule conſtantly.

PSALM LXXXIV. J. H.

1 HOW pleaſant is thy dwelling-place,
O Lord of hoſts, to me!
The tabernacles of thy grace,
how pleaſant, Lord, they be!
2 My ſoul doth long full ſore to go
into thy courts abroad,
My heart and fleſh cry out alſo
for thee the living God.

3 The ſparrows find a room to reſt,
and ſave themſelves from wrong,
The ſwallow alſo hath a neſt
wherein to keep her young:
4 Theſe birds full nigh thy altar may
have place to ſit and ſing:
O Lord of hoſts, thou art alway
my only God and King.

5 O they be bleſſed that may dwell
within thy houſe always!
For they all times thy facts do tell,
and ever give thee praiſe.
6 Yea, happy ſure likewiſe are they
whoſe ſtay and ſtrength thou art,
Who to thy houſe do mind the way,
and ſeek it in their heart.

7 As they go through the vale of tears
they dig up fountains ſtill;
That as a ſpring it all appears,
and thou their pits doſt fill.
8 From ſtrength to ſtrength they go full faſt,
no faintneſs there ſhall be;
And ſo the God of gods at laſt
in Sion they do ſee.

9 O Lord of hoſts, to me give heed,
and hearken to my cry,
And let it through thine ears proceed,
O Jacob's God moſt high.
10 O God our ſhield, of thy good grace
regard, and ſo draw near;
Regard, O Lord, behold the face
of thine Anointed dear:

11 For why? within thy courts one day
is better to abide,
Than other where to keep or ſtay
a thouſand days beſide.
12 Much rather had I keep a door
within the houſe of God,
Than in the tents of wickedneſs
to ſettle my abode.

13 For God the Lord, light and defence,
will grace and worſhip give,
And no good thing will he with-hold
from them that purely live.
14 O Lord of hoſts, that man is bleſt,
and happy ſure is he,
That is perſuaded in his breaſt
in truſt all times in thee.

PSALM LXXXV. J. H.

1 THOU hast been merciful indeed,
O Lord, unto thy land;
For thou restoredst Jacob's seed
from thraldom by strong hand;
2 The wicked ways that they were in
thou didst them clean remit;
And thou didst hide thy people's sin,
full close thou cover'dst it.

3 And thou thy anger didst asswage,
that all thy wrath was gone;
And so didst turn thee from thy rage,
with them to be at one.
4 O God our help, do thou convert
thy people unto thee;
Put all thy wrath from us apart,
and angry cease to be.

5 Shall thy fierce anger never end,
but still be pour'd on us?
And shall thy wrath itself extend
unto all ages thus?
6 Wilt thou not rather turn again,
and quicken us, that we
And all thy folk that yet remain
may glad and joyful be?

7 O Lord, on us do thou declare
thy goodness to our wealth;
Shew forth to us, and do not spare
thy aid and saving health.
8 I'll hear what God the Lord doth say;
to his he speaketh peace,
And to his saints, that never they
return to foolishness.

9 For why? his help is still at hand
to such as do him fear,
Whereby great glory in our land
shall dwell and flourish there:
10 For truth and mercy there shall meet
in one to take their place,
As peace shall justice with kiss greet,
and there they shall embrace:

11 Truth from the earth shall spring apace,
and flourish pleasantly;
So righteousness shall shew her face,
and look from heav'n most high:
12 Yea, God himself doth take in hand
to give us each good thing,
And through the coasts of all the land
the earth her fruit shall bring.

13 Before his face shall justice go,
like to a guide or stay;
He shall direct his steps also,
and keep them in the way.

PSALM LXXXVI. J. H.

1 LORD, bow thine ear to my request,
and hear me speedily;
For with great pain and grief oppress,
full poor and weak am I:
2 Preserve my soul, because my ways
and doings holy be;
And save thy servant, O my God,
that puts his trust in thee.

3 Thy mercy upon me express,
and me defend alway;
For through the day I do not cease
to thee, O Lord, to pray.
4 Comfort thy servant's soul, I pray,
that now with pain is pin'd;
For unto thee I do alway
lift up my soul and mind.

5 For thou art good and bountiful,
thy gifts of grace are free;
Also thy mercy plentiful
to all that call on thee:
6 O Lord, likewise when I do pray,
regard and give an ear,
Mark well the words that I do say,
all my petitions hear.

7 In time when trouble doth me move
to thee I do complain:
For why? I know and well do prove
thou answer'st me again.
8 Among the gods, O Lord, is none
with thee to be compar'd;
And none can do as thou hast done,
the like has not been heard.

The Second Part.

9 The Gentiles and the people all,
whom thou didst make and frame,
Before thy face on knees shall fall,
and glorify thy Name:
10 For why? thou art so much of might,
all power is thy own,
Thou workest wonders still in sight;
for thou art God alone.

11 O teach me, Lord, thy way, and I
shall in thy truth proceed;
O join my heart to thee so nigh,
that I thy Name may dread.
12 To thee will I give thanks and praise,
O Lord, with all my heart,
And glorify thy Name always,
because my God thou art.

13 For why? thy mercy shew'd to me
is great, and doth excel;
Thou sett'st my soul at liberty
out from the lowest hell.
14 O Lord, the proud against me rise,
and heaps of men of might;
They seek my soul, and in no wise
will have thee in their sight.

15 Thou, Lord, art merciful and kind,
and very slow to wrath;
Thy goodness is full great I find,
thy truth no measure hath:
16 O turn to me, and mercy shew,
thy strength to me apply;
O help and save thy servant now,
thy handmaid's son am I:

17 On me some sign of favour shew,
that all my foes may see,
And be asham'd, because that thou
dost help and comfort me.

PSALM LXXXVII. J. H.

1 THAT city shall full well endure,
her ground-work still doth stay
Upon the holy hills full sure,
it can no time decay.
2 God loves the gates of Sion best,
his grace doth there abide,
He loves them more than all the rest
of Jacob's tents beside.

3 Full glorious things reported be
in Sion and abroad;
Great things, I say, are said of thee,
thou city of our God.
4 On Rahab I will cast an eye,
and bear in mind the fame:
To Babylon also apply,
and them that know thy Name.

5 Lo, Palestine, and Tyre also,
with Ethiope likewise:
A people old, full long ago
were born, and there did rise.
6 Of Sion they shall say abroad,
that diverse men of fame
Have there sprung up, and the high God
hath founded fast the same.

7 In their records to them it shall
by him be made appear
Of Sion, that the chief of all
had his beginning there.
8 The trumpeters, with such as sing,
there in great plenty be:
My fountains and my pleasant springs
are all contain'd in thee.

PSALM

PSALM LXXXVIII. J. H.

1 LORD God of health, the hope and ſtay
thou art alone to me;
I call and cry throughout the day,
and all the night, to thee.
2 O let my pray'r with ſpeed aſcend
unto thy ſight on high,
Incline thine ear, O Lord, attend;
and hearken to my cry.

3 For why? with woe my heart is fill'd,
and doth in trouble dwell,
My life and breath doth almoſt yield,
and draweth nigh to hell.
4 I am eſteem'd as one of them
that in the pit do fall,
And made as one among thoſe men
that have no ſtrength at all:

5 As one among the dead, and free
from things that here remain;
It were more eaſe for me to be
with them the which are ſlain;
6 As thoſe that lie in grave, I ſay,
whom thou haſt clean forgot;
The which thy hand hath cut away,
and thou regard'ſt them not:

7 Yea, like to one ſhut up full ſure
within the loweſt pit,
In darkſome place, and all obſcure,
and in the depth of it.
8 Thy anger and thy wrath likewiſe
full ſore on me do lie,
And all thy ſtorms againſt me riſe,
my ſoul to vex and try.

9 Thou putt'ſt my friends far off from me,
and mak'ſt them hate me ſore;
I am ſhut up in priſon faſt,
and can come forth no more.
10 My ſight doth fail, through grief and woe
I call to thee, O God,
Throughout the day my hands alſo
to thee I ſtretch abroad.

The Second Part.

11 Doſt thou unto the dead declare
thy wondrous works of fame?
Shall dead to life again repair,
and praiſe thee for the ſame?
12 Or ſhall thy loving-kindneſs, Lord,
be ſhewed in the grave?
Or ſhall with them that are deſtroy'd
thy truth her honour have?

13 Shall they that lie in dark full low
ſee all thy wonders great?
Or there ſhall they thy juſtice know,
where men all things forget?
14 But I, O Lord, to thee alway
do cry and call apace,
My pray'r alſo ere it be day
ſhall come before thy face.

15 Why doſt thou, Lord, abhor my ſoul
in grief that ſeeketh thee?
And now, O Lord, why doſt thou hide
thy face away from me?
16 I am afflicted, dying ſtill
from youth many a year;
Thy terrors which do work me ill
with troubled mind I bear:

17 The furies of thy wrathful rage
full ſore upon me lie,
Thy terrors they do not aſſwage,
but preſs me heavily;
18 All day they compaſs me about,
as water at the tide;
And all at once with ſtreams full great
beſet me on each ſide.

19 Thou ſetteſt far from me my friends
and lovers ev'ry one;
Yea, and my old acquaintance all
out of my ſight are gone.

PSALM LXXXIX. J. H.

1 TO ſing the mercies of the Lord
my tongue ſhall never ſpare,
My mouth from age to age accord
thy truth for to declare,
2 For I have ſaid, that mercy ſhall
for evermore endure;
Thy faithfulneſs in the heav'ns all
is ſtabliſh'd firm and ſure.

3 With mine elect, ſaith God, have I
a faithful cov'nant made,
And ſworn to David ſolemnly,
having to him thus ſaid,
4 Thy ſeed for ever I will ſtay
and ſtabliſh it full faſt,
And ſtill uphold thy throne alway
from age to age to laſt.

5 The heav'ns do ſhew with joy and mirth
thy wondrous works, O Lord;
Thy ſaints within thy church on earth
thy faith and truth record.
6 Who with the Lord is equal then
in all the clouds abroad?
Among the ſons of gods or men
what one is like our God?

7 God in th' aſſembly of the ſaints
is greatly to be dread,
And over all that dwell about
in rev'rence to be had.
8 Lord God of hoſts, in all the world
what one is like to thee?
On ev'ry ſide, moſt mighty Lord,
thy truth is ſeen to be.

9 The rage and fury of the ſea
thou ruleſt at thy will,
And when the waves thereof ariſe,
thou mak'ſt them calm and ſtill;
10 And Egypt, Lord, thou haſt ſubdu'd,
thou haſt deſtroy'd it quite;
Thy foes thou cloſely haſt purſu'd,
and ſcatter'd through thy might.

The Second Part.

11 The heav'ns are thine, and ſtill have been,
likewiſe the earth and land,
The world, and all that is therein,
thou foundedſt with thy hand:
12 Both north and ſouth, with eaſt and weſt,
thyſelf didſt make and frame;
Both Tabor mount and Hermon hill
rejoice and praiſe thy Name.

13 Thine arm is ſtrong and full of pow'r,
all might therein doth lie;
The ſtrength of thy right hand each hour
thou lifteſt up on high:
14 In righteouſneſs and equity
thou haſt thy ſeat and place;
Mercy and truth are ſtill with thee,
and go before thy face.

15 That folk is bleſs'd that knoweth right
the joyful ſound, O God;
For in the favour of thy ſight
they walk full ſafe abroad:
16 And in thy Name throughout the day
they greatly do rejoice,
And through thy righteouſneſs have they,
a pleaſant fame and noiſe.

17 For why? their glory, ſtrength and aid,
in thee alone doth lie;
And thy goodneſs which hath us ſtaid,
ſhall lift our horn on high.
18 Our ſtrength that doth defend us well
the Lord to us doth bring;
The Holy One of Iſrael
he is our guide and king.

19 Sometimes thy will to holy men
in viſions thou didſt ſhow,
And thus didſt ſay unto them then,
thy mind to make them know;

20 A man of might I have erect
your king and guide to be,
And set him up whom I elect
among the folk to me;

The Third Part.

21 My servant David I appoint,
to rule my people well,
And with my holy oil anoint
him king of Israel.
22 For why? my hand is ready still
with him for to remain,
And with my arm I also will
him strengthen and sustain:
23 The enemies shall not oppress,
they shall not him devour,
Nor shall the sons of wickedness
on him have any pow'r:
24 His foes likewise I will destroy
before his face in sight,
Those that him hate I will annoy,
and strike them with my might:
25 My truth and mercy shall likewise
upon him ever lie,
And in my Name his horn shall rise,
and be exalted high:
26 His kingdom I will set to be
upon the sea and land;
Also the running flood shall he
embrace with his right hand:
27 He shall depend with all his heart
on me, and thus shall say,
My Father and my God thou art,
my rock, my health, and stay:
28 As my first-born I will him count
of all on earth that springs:
His might and honour shall surmount
above all earthly kings.
29 My mercy shall be with him still,
as I myself have told,
My faithful cov'nant to fulfil
my promise I will hold:
30 Also his seed I will sustain
for ever strong and sure;
So that his seat shall still remain,
while heav'n and earth endure.

The Fourth Part.

31 But if his sons forsake my law,
and so begin to swerve,
And of my judgments have no awe,
and will not them observe;
32 Or if they do not use aright
my laws for them prepar'd;
But set all my commandments light,
and will not them regard;
33 Then with the rod will I begin
their doings to amend,
And so will scourge them for their sin
whenever they offend.
34 But yet my mercy and goodness
I will not take away
From him, nor let my faithfulness
in any wise decay.
35 But sure my cov'nant I will hold
with all that I have spoke;
No word the which my lips have told
shall alter or be broke.
36 Once sware I by my holiness,
and that perform will I;
With David I will promise keep,
to him I will not lye:
37 His seed for evermore shall reign,
also his throne of might;
As doth the sun it shall remain
for ever in my sight:
38 And as the moon within the sky
for ever stanceth fast
A faithful witness from on high;
so shall his kingdom last.
39 But, Lord, thou dost him now reject,
and put him in great fear;
Yea, thou art wroth with thine elect,
thy own Anointed dear:
40 The cov'nant with thy servant made
thou hast quite overthrown,
And down upon the ground hast laid
and cast his royal crown.

The Fifth Part.

41 His hedges thou hast overthrown,
his walls destroy'd quite round,
All his strong holds hast beaten down,
and levell'd with the ground:
42 That he is sore destroy'd and torn
of comers-by throughout,
And so is made a mock and scorn
to all that dwell about:
43 Thou their right hand hast arm'd with pow'r
that him so sore annoy;
And all his foes that him devour,
lo, thou hast made to joy;
44 His sword's edge thou dost take away
that should his foes withstand;
To him in war no victory
thou giv'st, nor upper-hand:
45 His glory thou dost also waste,
his throne, his joy and mirth,
By thee is overthrown, and cast
full low upon the earth:
46 Thou hast cut off and made full short
his youth and joyful days,
And rais'd of him an ill report,
to his shame and dispraise.
47 How long away from me therefore,
for ever wilt thou turn?
And shall thine anger evermore
like fire consume and burn?
48 O call to mind, remember then,
my time consumeth fast:
Why hast thou made the sons of men
as things in vain to waste?
49 What man is he that liveth, and
death never thinks to see?
Or from the grave's devouring hand
shall he his soul set free?
50 Where is, O Lore, thy great goodness,
so oft declar'd before,
Which by thy truth and uprightness
to David thou hast swore?
51 The great rebukes to mind I call
that on thy servants lie,
The railings of the people all
borne in my breast have I;
52 Wherewith, O Lord, thine enemies
blasphemed have thy Name:
The steps of thine Anointed one
they cease not to defame.
53 All praise be given unto thee,
O God, the Lord most high,
From this time forth for evermore.
Amen, amen, say I.

PSALM XC. J. H.

1 THOU, Lord, hast been our sure defence,
our place of ease and rest,
In all times past, yea, so long since
as cannot be express.
2 Before was made mountain or hill,
the earth and world abroad;
From age to age, and always still
for ever thou art God.
3 Thou grindest man through grief and pain
to dust or clay, and then
Thou unto them dost say again,
Return ye sons of men.
4 The lasting of a thousand years,
what is it in thy sight?
As yesterday it doth appear,
or as a watch by night.

5 So ſoon as thou doſt ſcatter them,
then is their life and trade
Ev'n as a ſleep, or like the graſs,
whoſe beauty ſoon doth fade:
6 Which in the morning ſhines full bright,
but fadeth ſuddenly,
And is cut down before the night,
all wither'd, dead, and dry.

7 For through thy anger we conſume,
our might is much decay'd;
And of thy fervent wrath, O Lord,
we are full ſore afraid.
8 The wicked works that we have wrought
thou ſett'ſt before thy eye,
Our privy faults, yea, all our thoughts,
thy countenance doth ſpy.

9 For through thy wrath our days do waſte,
thereof doth nought remain;
Our years conſume as doth a blaſt,
and are not call'd again.
10 The time of our abode on earth
is threeſcore years and ten;
But if we come to fourſcore years,
our life is grievous then:

The Second Part.

11 For of this time the ſtrength and chief
we dote ſo much upon,
Is nothing elſe but pain and grief,
and we as blaſts are gone.
12 What man doth know what power, and
what might, thy anger hath?
Or in his heart who doth thee fear
according to thy wrath?

13 Inſtruct us, Lord, to know and try
how long our days remain;
That ſo we may our hearts apply
true wiſdom to attain.
14 Return, O Lord, how long wilt thou
in thy great wrath proceed?
Shew favour to thy ſervants now,
and help them at their need:

15 Refreſh us with thy mercy ſoon,
then ſhall we joyful be;
All times ſo long as life doth laſt
in heart rejoice will we.
16 As thou haſt plagued us before,
now alſo make us glad,
And for the years wherein ſull ſore
affliction we have had.

17 O let thy work and pow'r appear,
and on thy ſervants light,
And ſhew unto thy children dear
thy glory and thy might.
18 Lord, let thy grace and glory ſtand
on us thy ſervants thus;
Confirm the works we take in hand,
and proſper them to us.

PSALM XCI. J. H.

1 HE that within the ſecret place
of God moſt high doth dwell,
Under the ſhadow of his grace
he ſhall be ſafe and well.
2 Thou art my hope and my ſtrong hold,
I to the Lord will ſay;
My God he is, in him will I
my whole affiance ſtay.

3 He ſhall defend thee from the ſnare,
the which the hunter laid,
And from the deadly plague and care
whereof thou art afraid:
4 And with his wings ſhall cover thee,
and keep thee ſafely there;
His faith and truth thy fence ſhall be,
as ſure as ſhield and ſpear:

5 So that thou never ſhalt have cauſe
to fear or be affright,
For all the ſhafts that fly by day,
or terrors of the night;

6 Nor of the plague that privily
doth walk in darkneſs faſt,
Nor yet of that which doth deſtroy,
and at noon-day doth waſte:

7 Yea, at thy ſide as thou doſt ſtand,
a thouſand dead ſhall be;
Ten thouſand more at thy right hand,
and yet ſhalt thou be free.
8 But thou ſhalt ſee it for thy part,
thy eyes ſhall well regard,
According unto their deſert
the wicked have reward.

9 For why? O Lord, I only reſt
and fix my hope on thee;
In the moſt High I put my truſt,
my ſure defence is he.
10 No evil ſhall thou need to fear,
with thee it ſhall go well;
No plague ſhall ever once come near
the houſe where thou doſt dwell.

11 For why? unto his angels all
with charge commanded he,
That ſtill in all thy ways they ſhall
preſerve and proſper thee;
12 And in their hands ſhall bear thee up,
ſtill waiting thee upon,
Leſt that thy foot ſhould happen for
to daſh againſt a ſtone.

13 Upon the lion thou ſhalt go,
the adder fell and long;
On the young lions tread alſo,
with dragons ſtout and ſtrong.
14 Becauſe he ſets his love on me,
I'll ſave him by my might,
And him advance, becauſe that he
doth know my Name aright:

15 When he for help to me doth cry,
an anſwer I will give;
And from his grief take him will I
in glory for to live.
16 With length of days and years I will
him fully ſatisfy,
And alſo my ſalvation ſtill
ſhew him aſſuredly.

PSALM XCII. J. H.

1 IT is a thing both good and meet
to praiſe the higheſt Lord,
And to thy Name, O thou moſt High,
to ſing with one accord;
2 To ſhew the kindneſs of the Lord
before the day be light,
And to declare his truth abroad
when it doth draw to night;

3 On a ten-ſtringed inſtrument,
on lute and harp ſo ſweet,
With all the mirth you can invent
of inſtruments moſt meet:
4 For thou haſt made me to rejoice
in things ſo wrought by thee,
That I have joy in heart and voice
thy handy-works to ſee.

5 O Lord, how glorious and how great
are thy works round about!
So deeply are thy counſels ſet,
that none can find them out:
6 The man unwiſe cannot tell how
this work to paſs to bring,
And fools alſo are moſt unfit
to underſtand this thing.

7 When as the wicked at their will
like graſs do ſpring full faſt,
And when they flouriſh in their ill,
they ſuddenly ſhall waſte:
8 But thou art mighty, Lord moſt high,
and thou doſt reign therefore
In glory and great majeſty,
both now and evermore.

9 Behold

9 Behold, O Lord, thine enemies
shall be destroy'd alway,
And all that work iniquity
shall perish and decay:
10 But thou, like as an unicorn,
shalt lift my horn on high;
With fresh and new-prepared oil
anointed king am I;

11 And of my foes before mine eyes
shall see the fall and shame,
Of all that do against me rise
my ears shall hear the same.
12 The righteous flourish shall on high,
as palm-trees bud and blow,
And as the cedars multiply
in Libanus that grow.

13 For they are planted in the place
and dwelling of our God;
Within his courts they spring apace,
and flourish all abroad:
14 And in their age much fruit shall bring
most pleasant to be seen,
And also shall both bud and spring
with boughs and branches green:

15 To shew that God is good and just,
and upright in his will:
He is my rock, my hope and trust,
in him there is no ill.

PSALM XCIII. J. H.

1 THE Lord doth reign, and clothed is
with majesty most bright,
And to declare his strength likewise
hath girt himself with might.
2 The Lord also the earth hath made,
and shaped it most sure,
No might can make it move or fade,
at stay it doth endure.

3 Before the world was made or wrought
thy seat was set before;
Beyond all time that can be thought
thou hast been evermore.
4 The floods, O Lord, the floods do rise,
they roar and make a noise,
The floods, I say, did enterprise,
and lifted up their voice.

5 Yea, though the storms arise in sight,
though seas do rage and swell,
The Lord is strong and more of might;
for he on high doth dwell.
6 O Lord, thy testimonies great
are very sure; therefore
Doth holiness become thy seat
and house for evermore.

PSALM XCIV. J. H.

1 O Lord, thou dost revenge all wrong,
vengeance belongs to thee;
Since then it doth to thee belong,
declare that all may see.
2 Set forth thyself, for thou of right
the earth dost judge and guide;
Reward the proud and men of might
according to their pride.

3 How long shall wicked men bear sway
with lifting up their voice?
Shall proud and wicked men alway
thus triumph and rejoice?
4 How long shall they with brags burst out,
and proudly talk their fill?
Shall they rejoice that be so stout,
whose works are ever ill?

5 Thy flock, O Lord, thine heritage,
they spoil and vex full sore,
Against thy people they do rage
still daily more and more.
6 The widows which are comfortless,
and strangers, they destroy,
They slay the children fatherless,
and none doth put them by.

7 And when they take these things in hand,
this talk they have of thee,
Can Jacob's God this understand?
tush! no, he cannot see.
8 O folk unwise, and people rude,
some knowledge now discern,
Ye fools among the multitude
at length begin to learn.

9 The Lord who made the ear of man,
he needs of right must hear;
He made the eye, all things must then
before his sight appear.
10 The Lord doth all the world correct,
and make them understand:
Shall he not then your deeds detect?
how can ye 'scape his hand?

The Second Part.

11 The Lord doth know the heart of man,
and sees the same full plain,
And he his very thoughts doth scan,
and findeth them but vain.
12 But, Lord, that man is happy sure
whom thou dost keep in awe,
And through correction dost procure
to teach him in thy law:

13 Whereby he shall in quiet rest,
in time of trouble sit,
When wicked men shall be suppress,
and fall into the pit.
14 For sure the Lord will not refuse
his people for to take,
His heritage whom he did chuse
he will no time forsake:

15 Until that judgment be decreed
to justice to convert,
That all may follow her with speed
that are of upright heart.
16 But who upon my part will stand
against the cursed train?
Or who shall rid me from their hand
that wicked works maintain?

17 Except the Lord had been my aid,
my enemies to quell,
My soul and life had now been laid
almost as low as hell.
18 When I did say, My foot doth slide;
before that I could call,
Thy mercy, Lord, most ready was
to save me from the fall.

19 When with myself I mused much,
and could no comfort find,
Then, Lord, thy goodness did me touch,
and that did ease my mind.
20 Wilt thou accustom, Lord, thyself
with wicked men to sit,
Who with pretence, instead of law,
much mischief do commit?

21 For they consult against the life
of righteous men and good,
And in their counsels they are rife
to shed the guiltless blood.
22 But yet the Lord is unto me
a sure and strong defence;
To him I flee, because he is
my strength and confidence:

23 And he shall cause their mischiefs all
themselves for to annoy;
And in their malice they shall fall,
our God shall them destroy.

PSALM XCV. J. H.

1 O Come, let us lift up our voice,
and sing unto the Lord,
In him our rock of health rejoice
let us with one accord:
2 Yea, let us come before his face
to give him thanks and praise;
In singing psalms unto his grace
let us be glad always.

3 For why? the Lord he is no doubt
a great and mighty God,
A King above all gods throughout,
in all the world abroad.
4 The secrets of the earth so deep,
and corners of the land,
The tops of hills that are most steep,
he holds them in his hand:

5 The sea and waters all are his,
for he the same hath wrought;
The earth, and all that therein is,
his hand hath made of nought.
6 Come let us bow and praise the Lord,
before him let us fall,
And kneel to him with one accord,
for he hath made us all.

7 For why? he is the Lord our God,
for us he doth provide;
We are his flock, he doth us feed,
his sheep, and he our guide.
8 To-day, if ye his voice will hear,
then harden not your heart,
As ye with grudging many year
provok'd him in desert:

9 Whereas your fathers tempted me,
my power for to prove;
My wondrous works when they did see,
yet still they would me move.
10 Twice twenty years they did me grieve,
which caused me to say,
They err in heart, nor will believe,
they have not known my way.

11 Wherefore I sware, when that my wrath
was kindled in my breast,
That they should never tread the path
to enter in my rest.

PSALM XCVI. J. H.

1 SING ye with praise unto the Lord
new songs with joy and mirth;
Sing unto Him with one accord,
all people on the earth:
2 Yea, sing unto the Lord alway,
praise ye His holy Name;
Declare and shew from day to day
salvation by the same.

3 Among the heathen all declare
his honour round about,
To shew his wonders do not spare
in all the world throughout.
4 For why? the Lord is great in might,
and worthy of all praise,
And he is to be fear'd of right
above all gods always.

5 For all the gods of heathen folk
are idols that will fade,
Whereas our God, he is the Lord
that heav'n and earth hath made:
6 All praise and honour also dwell
ever before his face;
Both pow'r and might likewise excel
within his holy place.

7 Ascribe unto the Lord therefore
all men with one accord,
All might and worship evermore
ascribe unto the Lord.
8 Ascribe unto the Lord also
the glory of his Name;
Into his courts with presents go,
and offer there the same.

The Second Part.

9 Fall down and worship ye the Lord
within his temple bright;
Let all the people of the world
be fearful at his sight.
10 Tell all the world, Be not afraid,
the Lord doth reign above;
Yea, he the earth so fast hath stay'd,
that it can never move;

11 And that it is the Lord alone
that rules with princely might,
To judge the nations ev'ry one
with equity and right.
12 The heav'ns shall joyfully begin,
the earth likewise rejoice,
The sea, with all that is therein,
shall shout and make a noise:

13 The fields shall joy, and ev'ry thing
that springeth on the earth,
The wood and ev'ry tree shall sing
with gladness and with mirth,
14 Before the presence of the Lord,
and coming of his might,
When he shall come to judge the world,
and rule his folk with right.

PSALM XCVII. J. H.

1 THE Lord doth reign, for which the earth
may sing with pleasant voice,
The isles also with joyful mirth
may triumph and rejoice.
2 Both clouds and darkness likewise swell,
and round about him beat,
Yea, right and justice ever dwell
and 'bide about his seat;

3 Yea, fire and heat at once do run,
and go before his face,
Which all his enemies shall burn
abroad in ev'ry place.
4 His lightnings great full bright did blaze,
and to the world appear,
Whereat the earth did look and gaze
with dread and deadly fear:

5 The hills like wax did melt in sight
and presence of the Lord,
They fled before that Ruler's might,
who guideth all the world.
6 The heav'ns likewise declare and show
his justice forth abroad,
That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such
as worship idols vain,
Also to those that glory much
dumb pictures to maintain.
8 For all the idols of the world,
which they their gods do call,
Shall feel the power of the Lord,
and down before him fall.

9 With joy shall Sion hear this thing,
and Judah shall rejoice;
For at thy judgments they shall sing
with a most cheerful voice.
10 For thou, O Lord, art set on high
in all the earth abroad,
And art exalted wondrously
above each other god.

11 All ye that love the Lord in heart
hate all things that are ill,
For he doth keep the souls of his
from such as would them spill.
12 And light doth spring up to the just,
with pleasure for his part,
Gladness and joy likewise to them
that are of upright heart.

13 Ye righteous, in the Lord rejoice,
his holiness proclaim,
And thankfully with heart and voice
be mindful of the same.

PSALM XCVIII. J. H.

1 O Sing ye now unto the Lord
a new and pleasant song,
For he hath wrought throughout the world
his wonders great and strong;
2 With his right hand full worthily
he doth his foes devour,
And gets himself the victory
with his own arm and pow'r.

3 The Lord doth make the people know
his saving health and might,
And also doth his justice show
in all the heathen's sight.
4 His grace and truth to Israel
in mind he doth record,
And all the earth hath seen right well
the goodness of the Lord.
5 Be glad in him with joyful voice,
all people on the earth;
Give thanks to God, sing and rejoice
to him with joy and mirth:
6 Upon the harp unto him sing,
give thanks to him always,
Rejoice before the Lord our King,
with trumpets sound his praise:
7 Yea, let the sea, with all therein,
for joy both roar and swell,
The earth likewise let it begin,
with all that therein dwell.
8 And let the floods rejoice their fills,
and clap their hands apace;
Yea, let the mountains and the hills
triumph before his face;
9 For he shall come to judge and try
the world, and every wight,
And rule the people mightily
with justice and with right.

PSALM XCIX. J. H.

1 THE Lord doth reign, although at it
the people rage full sore;
Yea, on the cherubims doth sit,
though all the world do roar.
2 The Lord that doth in Sion dwell
is high and wondrous great;
Above all folk he doth excel,
and he aloft is set.
3 Let all men praise thy mighty Name,
for it is fearful sure;
And let them magnify the same,
that holy is and pure.
4 The princely power of our King
doth love judgment and right;
Thou rightly rulest every thing
in Jacob through thy might.
5 To praise the Lord our God devise,
all honour to him shew;
And at his footstool worship him
that holy is and true.
6 Moses, Aaron, and Samuel,
as priests on him did call;
When they did pray he heard them well,
and gave them answer all:
7 Within the cloud to them he spake,
then did they labour still
To keep such laws as he did make,
according to his will.
8 O Lord our God, thou didst them hear,
and answer'dst them again:
But their inventions punishedst
which foolish were and vain.
9 O praise our God and Lord therefore
upon his holy hill:
For why? our God, whom we adore,
is the most holy still.

PSALM C. J. H.

1 ALL people that on earth do dwell,
sing to the Lord with cheerful voice;
Him serve with fear, his praise forth tell,
come ye before him and rejoice.
2 The Lord ye know is God indeed,
without our aid he did us make;
We are his flock, he doth us feed,
and for his sheep he doth us take.
3 O enter then his gates with praise,
approach with joy his courts unto;
Praise, laud, and bless his Name always,
for it is seemly so to do.
4 For why? the Lord our God is good,
his mercy is for ever sure;
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same, by J. H.

1 IN God the Lord be glad and light,
praise him throughout the earth;
Serve him, and come before his sight
with singing and with mirth.
2 Know that the Lord our God he is,
he did us make and keep,
Not we ourselves; for we are his
own flock and pasture sheep.
3 O go into his gates always,
give thanks within the same;
Within his courts set forth his praise,
and laud his holy Name.
4 For why? the goodness of the Lord
for evermore doth reign;
From age to age throughout the world
his truth doth still remain.

PSALM CI. N.

1 I Mercy will and judgment sing,
O Lord God, unto thee,
O let me understand the ways
that good and holy be.
2 Within my house I daily will
walk with an heart upright,
And I no kind of wicked thing
will set before my sight.
3 I hate their works that fall away,
they shall not cleave to me;
From me shall go the froward heart,
no evil will I see.
4 Him I'll destroy that slandereth
his neighbour privily;
The lofty heart I will not bear,
nor him that looketh high.
5 My eyes shall be on them within
the land that faithful be;
In perfect way who walketh shall
be servant unto me:
6 I will no guileful person have
within my house to dwell,
And in my presence he shall not
remain that lyes doth tell.
7 Betimes I will destroy even all
the wicked of the land,
That I may from God's city cut
the wicked workers' hand.

PSALM CII. N.

1 HEAR thou my pray'r, O Lord, and let
my cry come unto thee,
In time of trouble do not hide
thy face away from me:
2 Incline thine ear to me, make haste
to hear me when I call;
For as the smoke doth fade, so do
my days consume and fall:
3 And as an hearth my bones are burnt,
my heart is smitten dead,
And withers like the grass, that I
forget to eat my bread.
4 By reason of my groaning voice
my bones cleave to my skin,
As pelican in wilderness,
such case now am I in.
5 And as an owl in desert is,
lo, I am such a one;
I watch, and, as a sparrow on
the house-top, am alone:
6 For daily in reproachful wise
my foes they do me scorn;
And them that mad upon me are,
against me they have sworn.
7 Surely with ashes as with bread
my hunger I have fill'd,
And mingled have my drink with tears,
that from my eyes distill'd.

8 Because

8 Becauſe of thy diſpleaſure, Lord,
thy wrath and great diſdain;
For thou haſt ſet me up on high,
and caſt me down again.

9 The days wherein I paſs my life
are like the fleeting ſhade;
And I am wither'd like the graſs,
that ſoon away doth fade:
10 But thou, O Lord, for ever doſt
remain in ſteady place,
And thy remembrance ever doth
abide from race to race.

The Second Part.

11 Thou wilt ariſe, and mercy thou
to Sion wilt extend,
The time of mercy, now the time
foreſet, is come to end:
12 For in the very ſtones thereof
thy ſervants do delight,
And on the duſt thereof they have
compaſſion in their ſight.

13 Then ſhall the heathen people fear
the Lord's moſt holy Name,
And all the kings on earth ſhall dread
his glory and his fame.
14 Then when the Lord, the mighty God,
again ſhall Sion rear,
And then when he moſt nobly in
his glory ſhall appear;
15 To pray'r of the poor deſtitute
when he himſelf ſhall bend,
When he ſhall not diſdain unto
their ſuits for to attend,
16 This ſhall be written for the age
that after ſhall ſucceed,
The people that are yet unborn
the Lord's renown ſhall ſpread.
17 From his high ſanctuary he
hath looked down below,
And out of heav'n moſt high he hath
beheld the earth alſo;
18 That of the mourning captive he
might hear the woeful cry,
And that he might deliver thoſe
that were condemn'd to die:
19 That they in Sion may declare
the Lord's moſt holy Name,
And in Jeruſalem ſet forth
the praiſes of the ſame;
20 Then when the people of the land
and kingdoms with accord,
Shall be aſſembled to perform
their ſervice to the Lord.

The Third Part.

21 My former force of ſtrength he hath
abated in the way,
And ſhorter he did cut my days,
thus I therefore did ſay,
22 My God, in midſt of all my days
now take me not away;
Thy years endure eternally,
and never do decay:

23 Thou the foundations of the earth
before all time haſt laid;
The heav'ns alſo they are the work
which thy own hands have made;
24 They all ſhall periſh and decay,
but thou remaineſt ſtill;
And they ſhall all in time wax old,
ev'n as a garment will:

25 Thou as a veſture ſhalt them change,
and changed ſhall they be;
But thou doſt ſtill abide the ſame,
thy years do never flee.
26 The children of thy ſervants ſhall
continue and endure,
And in thy ſight their happy ſeed
for ever ſhall ſtand ſure.

PSALM CIII. T. S.

1 MY ſoul, give praiſe unto the Lord,
my ſpirit do the ſame,
And all the ſecrets of my heart,
praiſe ye his holy Name;
2 Praiſe thou the Lord, my ſoul, who hath
to thee been very kind;
And ſuffer not his benefits
to ſlip out of thy mind,

3 That gave thee pardon for thy faults,
and thee reſtor'd again
From all thy weak and frail diſeaſe,
and heal'd thee of thy pain:
4 That did redeem thy life from death,
from which thou couldſt not flee:
His mercy and compaſſion both
he did extend to thee:
5 That fill'd with goodneſs thy deſire,
and did thy youth prolong,
Like as the eagle caſts her bill,
again becoming young.
6 The Lord with juſtice doth repay
all ſuch as are oppreſt,
So that their ſufferings and wrongs
are turned to the beſt.

7 His ways and his commandments all
to Moſes he did ſhow;
His counſels and his valiant acts
the Iſr'elites did know.
8 The Lord is kind and merciful
when ſinners do him grieve;
The ſloweſt to conceive a wrath,
and readieſt to forgive:

9 He will not always chiding be,
though we be full of ſtrife;
Nor keep our faults in memory,
for all our ſinful life:
10 According to our ſins alſo
he doth us not regard,
And after our iniquities
he doth us not reward:
11 But as the ſpace is wondrous great
'twixt earth and heav'n above;
So is his goodneſs much more large
to them that do him love.
12 He doth remove our ſins from us,
and our offences all,
As far as the ſun-riſing is
full diſtant from his fall.

The Second Part.

13 Behold, what pity parents do
unto their children bear,
Like pity beareth God to ſuch
as worſhip him in fear.
14 The Lord that made us knows our ſhape,
our mould and faſhion juſt,
How weak and frail our nature is,
and that we are but duſt:
15 And how the time of mortal men
is like the with'ring hay,
Or like the flow'r right fair in field,
that fadeth ſoon away;
16 Whoſe gloſs and beauty ſtormy winds
do utterly deface,
And make, that after their aſſaults,
ſuch bloſſoms have no place:

17 But yet the goodneſs of the Lord
with his ſhall ever ſtand;
Their children's children do receive
his righteouſneſs at hand:
18 I mean, who keep his covenant
with all their whole deſire,
And not forget to do the thing
that he doth them require.

19 The heav'ns moſt high are made the ſeat
and footſtool of the Lord;
And by his pow'r imperial
he governs all the world.

20 Ye angels that are great in pow'r,
praise ye, and bless the Lord,
Who to obey and do his will
immediately accord:

21 Ye noble hosts and ministers,
cease not to praise him still,
Who ready are to execute
his pleasure and his will:
22 Yea, all his works in ev'ry place
praise ye his holy Name:
My thankful heart, my mind and soul,
praise ye also the same.

PSALM CIV. W. K.

1 MY soul, praise the Lord,
speak good of his Name:
O Lord, our great God,
how dost thou appear!
So passing in glory,
that great is thy fame,
Honour and majesty
in thee shine most clear.

2 With light as a robe
thou hast thyself clad,
Whereby all the earth
thy greatness may see:
The heav'ns in such sort
thou also hast spread,
That they to a curtain
compared may be.

3 His chamber-beams lie
in the clouds full sure,
Which as his chariots
are made him to bear:
And there with much swiftness
his course doth endure,
Upon the wings riding
of winds in the air.

4 He maketh his sp'rits
as heralds to go,
And lightnings to serve
we see also prest;
His will to accomplish
they run to and fro,
To save or consume things,
as seemeth him best.

5 He groundeth the earth
so firmly and fast,
That it once to move
none shall have such pow'r;
The deep a fair cov'ring
for it made thou hast,
Which by its own nature
the hills would devour.

6 But at thy rebuke
the waters do flee,
And so give due place
thy word to obey;
At thy voice of thunder
so fearful they be,
That in their great raging
they haste soon away.

7 The mountains full high
they then up ascend,
If thou do but speak,
thy word they fulfil;
So likewise the vallies
most quickly descend,
Where thou them appointest
remain they do still:

8 Their bounds thou hast set
how far they shall run,
So that in their rage
not that pass they can;
For God hath appointed
they shall not return
The earth to destroy more,
which made was for man.

The Second Part.

9 He sendeth the springs
to strong streams or lakes,
Which run do full swift
among the huge hills;
Where both the wild asses
their thirst often slakes,
And beasts of the mountains
thereof drink their fills.

10 By these pleasant springs,
and rivers most clear,
The fowls of the air
abide shall and dwell;
Who moved by nature,
do hop here and there,
Among the green branches
their songs shall excel.

11 The mountains to moist
the clouds he doth use;
The earth with his works
is wholy replete:
So as the brute cattle
he doth not refuse,
But grass doth provide them,
and herb for man's meat:

12 Yea, bread, wine, and oil,
he made for man's sake,
His face to refresh,
and heart to make strong.
The cedars of Liban
the great Lord did make,
Which trees he doth nourish
that grow up so long.

13 In these may birds build,
and all make their nests;
In fir-trees the storks
remain and abide:
The high hills are succours
for wild goats to rest,
Also the rock stony
for conies to hide.

14 The moon then is set
her seasons to run,
The day from the night
thereby to discern;
And by the descending
also of the sun,
The cold from heat alway
thereby we do learn.

15 When darkness doth come
by God's will and pow'r,
Then creep forth do all
the beasts of the wood;
The lions range roaring;
their prey to devour:
But yet 'tis thou, Lord,
who giv'st them food.

16 As soon as the sun
is up they retire,
To couch in their dens
then are they full fain;
That man to his work may,
as right-doth require,
Till night come and call him
to take rest again.

The Third Part.

17 How sundry, O Lord,
are all thy works found!
With wisdom full great
they are indeed wrought,
So that the whole world
of thy praise doth sound;
And as for thy riches,
they pass all men's thought.

18 So is the great sea,
which is large and broad,
Where creeping things swarm,
and beasts of each sort;

There

There mighty ships sail,
and some lie at road;
The whale huge and monstrous
there also doth sport.

19 All things on thee wait;
thou dost them relieve,
And thou in due time
full well dost them feed:
Now when it doth please thee
the same for to give,
They gather full gladly
those things which they need.

20 Thou open'st thy hand,
and they find such grace,
That they with good things,
are filled we see:
But sore they are troubled
if thou hide thy face,
For if thou their breath take,
vile dust then they be.

21 Again, when thy Spirit
from thee doth proceed,
All things to appoint,
and what shall ensue;
Then are they created
as thou hast decreed,
And dost by thy goodness
the dry earth renew.

22 The praise of the Lord
for ever shall last,
Who may in his works
by right well rejoice:
His look can the earth make
to tremble full fast,
And likewise the mountains
to smoke at his voice.

23 To this Lord and God
will I sing always;
So long as I live
my God praise will I:
Then am I most certain
my words shall him please;
I will rejoice in him,
to him I will cry.

24 The sinners, O Lord,
consume in thine ire,
Also the perverse,
them root out with shame;
But as for my soul now,
let it still desire,
And say with the faithful,
Praise ye the Lord's Name.

PSALM CV. N.

1 GIVE praises unto God the Lord,
and call upon his Name,
Among the people all declare
his works, to spread his fame:
2 Sing joyfully unto the Lord,
yea, sing unto him praise;
And talk of all his wondrous works
that he hath wrought always.

3 In honour of his holy Name
rejoice with one accord,
And let the heart also be glad
of them that seek the Lord.
4 Seek ye the Lord, and seek the strength
of his eternal might,
Yea, seek his face incessantly,
and presence of his sight.

5 The wondrous works which he hath done
keep still in mindful heart;
Let not the judgments of his mouth
out of your mind depart,
6 Ye that of faithful Abraham
his servant are the seed,
Ye his elect, the children that
of Jacob do proceed.

7 For why? 'tis he alone that is
the mighty Lord our God,
And his most righteous judgments are
in all the earth abroad.
8 His promise and his covenant
which he hath made to his,
He hath remember'd evermore
to thousands of degrees:

The Second Part.

9 The covenant which he hath made
with Abrah'm long ago,
And faithful oath which he hath sworn
to Isaac also:
10 And did appoint it for a law
that Jacob should obey,
And for eternal covenant
to Israel alway.

11 When thus he said, Lo, I to you
all Canaan's land will give,
The lot of your inheritance,
wherein your seed shall live:
12 Although their number at that time
did very small appear;
Yea, very small, and in the land
they then but strangers were:

13 While yet they went from land to land
without a sure abode,
And while from sundry kingdoms they
did wander all abroad;
14 Yet wrong at no oppressor's hands
he suffer'd them to take;
But even great and mighty kings
reproved for their sake.

15 And thus he said, Touch ye not them
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
16 He call'd a dearth upon the land,
of bread destroy'd the store;
But yet against the time of need
did send a man before;

The Third Part.

17 Ev'n Joseph, who had once been sold
to live a slave in woe,
Whose feet they hurt in stocks, whose soul
the iron pierc'd into,
18 Until the time came when his cause
was known apparently,
The mighty word of God the Lord
his innocence did try.

19 The king sent and deliver'd him
from prison where he was,
The ruler of the people then
did freely let him pass;
20 And over all his house he made
him lord, to bear the sway,
And of his substance made him have
the rule and all the stay:

21 That he might to his will instruct
the princes of the land,
And wisdom teach his senators
rightly to understand.
22 Then into the Egyptian land
came Israel also,
And Jacob in the land of Ham
did sojourn to and fro.

23 His people he exceedingly
in numbers made to grow,
And stronger than their enemies,
who sought their overthrow:
24 Whose heart he turned that with hate
they did his people treat;
And did his servants wrongfully
abuse with base deceit.

The Fourth Part.

25 His faithful servant Moses then,
and Aaron, whom he chose,
He did command to go to them
his message to disclose.

26 His wonderful and mighty signs
among them they did show,
And wonders in the land of Ham
then did they work also:

27 Darkness he sent, and made it dark
instead of brighter day;
And his commission and his word
they did not disobey:

28 He turn'd their waters into blood,
their fish also did slay;
Their land brought frogs ev'n in the place
where their king Pharaoh lay:

29 He spake, and at his voice there came
great swarms of noisome flies;
And all the quarters of their land
were fill'd with crawling lice:

30 He gave them cold and stony hail
instead of milder rain;
And fiery flames within their land
he sent unto their pain:

31 He smote their vines, and all their trees
whereon the figs did grow;
And all the trees within their coasts
also did overthrow:

32 He spake, then caterpillers did
and grashoppers abound,
Eating the grass in all their land;
and fruit of all their ground.

The Fifth Part.

33 The first-begotten in their land
with death did likewise smite,
Yea, the beginning and first-fruit
of all their strength and might.

34 With gold and silver caused his
from Egypt's land to pass,
And in the number of their tribes
no feeble one there was.

35 Egypt was glad and joyful then
when they did thence depart;
For terror and the fear of them
was fall'n upon their heart.

36 To shroud them from the parching heat
a cloud he did display;
And fire he sent to give them light,
when night had hid the day.

37 They asked, and he caused quails
to rain at their request,
And fully with the bread of heav'n
their hunger he repress:

38 He opened the stony rock,
and waters gushed out;
Also the dry and parched ground
like rivers ran about.

39 For of his holy cov'nant he
was mindful evermore,
Which to his servant Abraham
he plighted long before.

40 He brought his people forth with mirth,
and his elect with joy,
Out of the cruel land where they
had liv'd in great annoy:

41 And of the heathen men he gave
to them the fruitful lands;
The labours of the people did
they take into their hands:

42 That they his holy statutes might
observe for evermore,
And faithfully obey his laws:
praise ye the Lord therefore.

PSALM CVI. N.

1 PRaise ye the Lord, for he is good,
his mercy lasts alway;
Who can express his noble acts,
or all his praise display?

2 They blessed are that judgment keep,
and justly do alway:
With favour of thy people, Lord,
remember me, I pray;

3 And with thy saving health, O Lord,
vouchsafe to visit me,
That I the great felicity
of thine elect may see;

4 And with thy people's joy I may
a joyful mind possess,
And may with thine inheritance
a cheerful heart express.

5 Both we and our forefathers all
have sinned ev'ry one;
We have committed wickedness,
and very lewdly done.

6 The wonders great, which thou, O Lord,
hast done in Egypt land,
Our fathers, though they saw them all,
yet did not understand;

7 Nor yet thy mercies manifold
did keep in memory;
But at the sea, yea, the Red sea,
rebell'd ungratefully.

8 Nevertheless he saved them
for honour of his Name;
That he might make his power known,
and spread abroad his fame.

9 The Red sea he did then rebuke,
and forthwith it was dry'd:
As in the wilderness, so through
the deep, he did them guide.

10 He sav'd them from the cruel hand
of their most spiteful foe,
And from their enemies he did
deliver them also.

The Second Part.

11 The waters did them overthrow,
not one was left alive:
Then they believ'd his word, and praise
in song they did him give.

12 But very soon ungratefully
his works they quite forgat,
And for his counsel and his will
they did neglect to wait:

13 But sinned in the wilderness
with fond and greedy lust,
And in the desert tempted God,
their only stay and trust:

14 Who all their wanton minds desire
did suffer them to have;
But wasting leanness therewithal
into their souls he gave.

15 Then when they lodged in their tents
at Moses they did grutch;
Aaron the holy of the Lord
they also envy'd much.

16 Therefore the earth did open wide,
and Dathan did devour,
And all Abiram's company
did cover in that hour:

17 In their assembly kindled was
a hot consuming fire,
And wasting flame did then burn up
the wicked in his ire.

18 Upon the hill of Horeb they
an idol calf did frame;
And there the molten image they
did worship of the same.

19 Thus to the likeness of a calf,
which feedeth on the grass,
They turned all their glory, and
their honour did deface;

20 And God their only Saviour they
unthankfully forgot,
Who many great and mighty things
in Egypt's land had wrought:

The Third Part.

21 And in the land of Ham for them
most wondrous works had done,
And by the Red sea dreadful things
performed long agone:

22 Therefore,

23 Therefore, becauſe they ſhew'd themſelves
forgetful and unkind,
To bring deſtruction on them all
he purpoſ'd in his mind:

24 Had not his choſen Moſes ſtood
before him in the way,
To turn away his wrath, leſt he
ſhould them deſtroy and ſlay.

25 They did deſpiſe the pleaſant land
that he to them did give,
Yea, and the words that he had ſpoke
they did no whit believe;

26 But in their tents with grudging heart
they wickedly repin'd,
Nor to the voice of God the Lord
did give an heark'ning mind.

27 Therefore againſt them lifted he
his ſtrong revenging hand,
Them to deſtroy in wilderneſs
before they ſaw the land:

28 And to deſtroy their ſeed among
the nations with his rod,
And through the kingdoms of the world
to ſcatter them abroad.

29 To Baal-peor they did join
themſelves moſt wickedly,
The ſacrifices of the dead
eating moſt greedily.

30 Thus they with their inventions did
his anger much provoke;
And in his ſore enkindled wrath
the plague upon them broke.

31 But Phinehas ſtood up with zeal
the ſinners vile to ſlay;
And judgment he did execute,
and then the plague did ſtay.

The Fourth Part.

32 It was imputed unto him
for righteouſneſs that day,
And from thenceforth ſo counted is
from race to race alway.

33 At waters called Meribah
they did him angry make;
Yea, ſo far forth that Moſes then
was puniſh'd for their ſake:

34 Becauſe they vex'd his ſpirit ſo,
that in impatient heat
His lips ſpake unadviſedly,
his fervour was ſo great.

35 Nor as the Lord commanded them,
did they the people ſlay,
But were among the heathen mix'd,
and learn'd their wicked way.

36 They did their idols ſerve, which was
their ruin and decay;
To devils ſons and daughters did
they offer up and ſlay.

37 Yea, with unkind and murd'ring knife
the guiltleſs blood they ſpilt,
Ev'n their own ſons and daughters' blood,
without all cauſe of guilt,

38 Whom they to Canaan's idols then
offer'd with wicked hand,
And ſo with blood of innocents
defiled was the land.

39 Thus they were ſtained with the works
of their own filthy way,
And with their own inventions did
a whoring go aſtray.

40 Therefore againſt his people was
his anger kindled ſore,
And ev'n his own inheritance
he did abhor therefore.

41 Into the hands of heathen men
he gave them for a prey;
And made their foes their lords, whom they
were forced to obey.

The Fifth Part.

42 Yea, and their hateful enemies
oppreſs'd them in their land,
And they were humbly made to ſtoop
as ſubjects to their hand.

43 Full oftentimes from thrall had he
deliver'd them before;
But they rebell'd againſt him, and
provok'd him evermore:

44 Therefore they by their wickedneſs
were brought full low to lie;
Yet when he ſaw them in diſtreſs
he hearken'd to their cry:

45 He call'd to mind his covenant,
which he to them had ſwore,
And by his mercies' multitude
repented him therefore:

46 And favour he them made to find
before the ſight of thoſe
That led them captive from their land,
though they had been their foes.

47 Save us, O Lord, thou art our God,
we do thee humbly pray,
And from among the heathen folk,
Lord, gather us away;

48 That we may triumph and rejoice
in thy moſt holy Name,
That we may glory in thy praiſe,
and ſounding of thy fame.

49 The Lord, the God of Iſrael,
be bleſſed evermore.
Let all the people ſay, Amen.
Praiſe ye the Lord therefore.

PSALM CVII. W. K.

1 GIVE thanks unto the Lord our God,
for very kind is he;
And that his mercy hath no end
all mortal men may ſee.

2 Such as the Lord redeemed hath
with thanks ſhall praiſe his Name,
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gather'd them forth of the lands
that lay ſo far about;
From eaſt to weſt, from north to ſouth,
his hand did find them out.

4 They wander'd in the wilderneſs,
and ſtrayed from the way,
Finding no city where to dwell,
that might ſerve for their ſtay:

5 Whoſe thirſt and hunger was ſo great
within thoſe deſerts void,
That faintneſs them aſſaulted, and
their ſouls greatly annoy'd.

6 Then did they cry in their diſtreſs
unto the Lord for aid;
Who did remove their troublous ſtate
according as they pray'd:

7 And by the way which was moſt right
he led them like a guide;
That they might to their city go,
and ſafely there abide.

8 Let men therefore before the Lord
confeſs his goodneſs then,
And ſhew the wonders that he do'th
before the ſons of men.

9 For he their empty ſouls ſuſtain'd,
whom thirſt had made to faint;
Their hungry ſouls with goodneſs fed,
and heard their ſad complaint.

10 Such as do dwell in darkneſs deep,
where they on death do wait,
Faſt bound to bear ſuch grievous pains,
as iron chains do threat:

The Second Part.

11 Becauſe againſt the words of God
they proudly did rebel,
Eſteeming light his counſels high,
which do ſo far excel;

12 But when he humbled them full low,
they then fell down with grief;
And none was found that could them help,
or give them ſome relief.

13 Then did they cry in their diſtreſs
unto the Lord for aid,
Who did remove their troublous ſtate
according as they pray'd:
14 For he from darkneſs brought them out,
and from death's dreadful ſhade,
Burſting with force the iron bands,
which them before did lade.

15 Let men therefore before the Lord
confeſs his goodneſs then,
And ſhew the wonders that he do'th
before the ſons of men:
16 For he threw down the gates of braſs
with ſtrong and mighty hand,
The iron bars in ſunder brake,
nothing could him withſtand.

17 The fooliſh folk great plagues do feel
by reaſon of their ſin,
And for the great tranſgreſſions which
they ſtill continue in.
18 Their ſoul abhorr'd all ſorts of meat,
no reliſh they could have;
By which means they were almoſt brought
unto the very grave.

19 Then did they cry in their diſtreſs
unto the Lord for aid,
Who did remove their troublous ſtate
according as they pray'd:
20 For then he ſent to them his word,
which health did ſoon reſtore,
And brought them from thoſe dangers deep,
wherein they were before.

The Third Part.

21 Let men therefore before the Lord
confeſs his goodneſs then,
And ſhew the wonders that he do'th
before the ſons of men;
22 And let them offer ſacrifice
to him moſt thankfully,
And ſpeak of all his wondrous works
with gladneſs and with joy.

23 Such as in ſhips and brittle barks
into the ſeas deſcend,
Their merchandiſe through fearful floods
to compaſs and to end;
24 Theſe men are forced to behold
the Lord's works what they be,
And in the dreadful deep the ſame
moſt marvellous they ſee.

25 For at his word the ſtormy wind
ariſeth in a rage,
And ſtirreth up the ſurges ſo,
that nought can them aſſwage:
26 Then they are lifted up ſo high,
the clouds they ſeem to gain,
And plunging down the depth, until
their ſouls conſume with pain:

27 And like a drunkard to and fro,
now here, now there, they reel;
As men who had their reaſon loſt,
and had no ſenſe to feel.
28 Then did they cry in their diſtreſs
unto the Lord for aid,
Who did remove their troublous ſtate
according as they pray'd:

29 For with his word the Lord doth make
the ſtormy ſtorms to ceaſe,
So that the waves from their great rage
are brought to reſt and peace.
30 Then are they glad when reſt is come,
which they ſo much did crave,
And to the hav'n by him are brought,
which they ſo fain would have.

The Fourth Part.

31 Let men therefore before the Lord
confeſs his goodneſs then,
And ſhew the wonders that he do'th
before the ſons of men.
32 Let them in preſence of the folk
with praiſe extol his Name,
And where the elders uſe to ſit,
there let them do the ſame.

33 The wilderneſs he often makes
with waters to abound,
And water-ſprings he often turns
to dry and parched ground:
34 A fruitful land, with pleaſures deck'd,
full barren he doth make,
When on their ſins that dwell therein
he doth juſt vengeance take.

35 Again the wilderneſs full rude
he maketh fruit to bear,
With pleaſant ſprings of water clear,
though none before were there;
36 Wherein ſuch hungry ſouls are ſet
as he hath freely choſe,
That they a city may them build
to dwell in, ſafe from foes;

37 That they may ſow their pleaſant land,
and vineyards alſo plant,
To yield them fruits of ſuch increaſe,
that they may have no want.
38 They multiply exceedingly,
the Lord doth bleſs them ſo,
Who alſo maketh the brute beaſts
in numbers great to grow.

39 But when the faithful are brought low
by the oppreſſors ſtout,
Diminiſhing through many plagues
that compaſs them about:
40 Then doth he princes bring to ſhame
which did them ſore oppreſs,
And likewiſe cauſed them to err
when in the wilderneſs.

41 But yet the poor he raiſeth up
out of his troubles deep,
And often doth his train augment,
like to a flock of ſheep.
42 The righteous ſhall behold this ſight
and alſo much rejoice;
Whereas the wicked and perverſe
with grief ſhall ſtop their voice.

43 But who is wiſe, that now full well
he may theſe things record?
For certainly ſuch ſhall perceive
the kindneſs of the Lord.

PSALM CVIII. J. H.

1 O God, my heart prepared is,
my tongue is likewiſe ſo;
I will advance my voice in ſong,
that I thy praiſe may ſhow.
2 Awake, my viol and my harp,
ſweet melody to make,
And in the morning I myſelf
right early will awake.

3 By me among the people, Lord,
ſtill praiſed ſhalt thou be,
And I among the heathen folk
will praiſes ſing to thee:
4 Becauſe thy mercy doth aſcend
above the heav'ns moſt high;
Alſo thy truth doth reach the clouds
within the lofty ſky.

5 Above the ſtarry heavens high
exalt thyſelf, O God,
Diſplay likewiſe upon the earth
thy glory all abroad;
6 That thy beloved alſo may
be ſet at liberty,
Help, O my God, with thy right hand,
and hear me ſpeedily.

7 God

God in his holineſs hath ſpoke,
wherefore my joys abound,
Sichem I will divide, and mete
the vale of Succoth's ground;
8 And Gilead ſhall be my own;
Manaſſes mine ſhall be;
My head-ſtrength Ephraim, and law
ſhall Judah give to me;
9 Moab my waſh-pot is; my ſhoe
o'er Edom I will throw;
Upon the land of Paleſtine
in triumph I will go.
10 Who to the city ſtrong ſhall be
leader and guide to me?
Alſo by whom to Edom's land
conveyed ſhall I be?
11 Is it not thou, O Lord, who late
haſt us forſaken quite?
And wilt not thou, Lord, alſo go
forth with our hoſts to fight?
12 Give us, O Lord, thy ſaving aid,
when troubles do aſſail;
For all the help of man is vain,
and can no whit avail.
13 Through God we ſhall do valiant acts,
and worthy of renown;
He ſhall ſubdue our enemies,
yea, he ſhall tread them down.

PSALM CIX. N.

1 IN ſpeechleſs ſilence do not hold,
O God, thy tongue always,
Ev'n thou, O Lord, becauſe thou art
the God of all my praiſe.
2 The wicked and the guileful mouths
on me diſcloſed be,
And they with falſe and lying tongue
have ſpoken unto me.
3 They did beſet me round about
with words of hateful ſpite,
Without all cauſe of my deſert
againſt me they did fight.
4 For my good will they were my foes,
then I began to pray:
My good with ill, my friendlineſs
with hate, they did repay.
5 Set thou the wicked over him,
to have the upper hand,
At his right hand, Lord, ſuffer thou
his hateful foe to ſtand.
6 When he is judged, let him then
condemned be therein,
And let the pray'r that he doth make
be turned into ſin.
7 Few be his days, his charge alſo
let thou another take;
His children let be fatherleſs,
his wife a widow make;
8 His offspring let be vagabonds,
and ever beg their bread,
In places deſolate and waſte
let them ſeek to be fed.
9 Let covetous extortioners
get all his goods in ſtore,
And let the ſtranger ſpoil the fruit
of all his toil before;
10 Let there be none to pity him,
let there be none at all
That on his children fatherleſs
will let their mercy fall.

The Second Part.

11 Let his poſterity be quite
deſtroy'd and never breed,
Their name out-blotted in the age
that after ſhall ſucceed:
12 Let not his father's wickedneſs
from God's remembrance fall,
And never let his mother's ſin
be done away at all;
13 But in the preſence of the Lord
let them for ever ſtay,
That from the earth their memory
he may cut clean away:
14 Since mercy he forgot to ſhew,
but did purſue with ſpite
The troubled man, and ſought to ſlay
the woeful-hearted wight:
15 As he did curſing love, it ſhall
happen unto him ſo;
And as he did not bleſſing love,
far from him it ſhall go:
16 As he with curſing clad himſelf,
ſo it like water ſhall
Enter his bowels, and like oil
into his bones ſhall fall:
17 Ev'n as a garment let it be
to cover him withal,
And as a girdle wherewith he
always be girded ſhall.
18 Let this be the reward from God,
of him that is my foe,
Yea, and of thoſe that evil ſpeak
againſt my ſoul alſo.
19 But thou, O Lord, that art my God,
deal graciouſly with me;
Deliver me for thy Name's ſake,
for great thy mercies be:
20 Becauſe in depth of great diſtreſs
I needy am and poor,
Alſo within my pained breaſt
my heart is wounded ſore.

The Third Part.

21 Ev'n ſo do I depart away,
as doth declining ſhade,
And as the graſhopper, ſo I
am ſhaken off and fade.
22 With faſting long from needful food
my knees enfeebled are,
And all the fatneſs of my fleſh
is gone with grief and care.
23 And I alſo a vile reproach
to them am made to be,
And they that did upon me look
did ſhake their heads at me.
24 Help me therefore, O God, I pray,
my aid and ſuccour be;
According to thy mercies great
ſave and deliver me.
25 And they ſhall know thereby that this
is thy moſt mighty hand,
And that 'tis thou that haſt it done
they well ſhall underſtand.
26 Although they curſe with ſpite, yet thou
ſhalt bleſs with loving voice:
When they riſe up, and come to ſhame,
thy ſervant ſhall rejoice.
27 Let them with ſhame be clothed all
that are mine enemies,
And with confuſion as a cloak
be covered likewiſe.
28 But greatly I will with my mouth
give thanks unto the Lord,
And I among the multitude
his praiſes will record:
29 For he with help at his right hand
will ſtand the poor man by,
To ſave him from the man that would
condemn his ſoul to die.

PSALM CX. N.

1 THE LORD did ſay unto my Lord,
Sit thou on my right hand,
Till I have made thy foes a ſtool
whereon thy feet ſhall ſtand.
2 The Lord ſhall out of Sion ſend
the ſceptre of thy might:
Amidſt thy mortal foes be thou
the ruler in their ſight.

3 And in the day on which thy reign
and power they shall see,
Then free-will-offerings shalt all
the people give to thee:
4 Yea, with an holy worshipping
then shall they offer all:
Thy birth-dew is the dew that doth
from womb of morning fall.

5 The Lord hath sworn, and never will
repent what he doth say,
By th' order of Melchisedech
thou art a priest alway.
6 The Lord thy God on thy right hand
that standeth for thy stay,
Shall wound for thee the stately kings
in that his wrathful day.

7 The heathen he shall judge, and fill
the place with bodies dead,
And over diverse countries shall
in funder smite the head.
8 And he shall drink out of the brook
that runneth in the way:
Wherefore he shall lift up on high
his royal head that day.

PSALM CXI. N.

1 WITH heart I do accord
To praise and laud the Lord,
In presence of the just;
For great his works are found,
To search them such are bound
As do him love and trust.

2 His works are glorious,
And righteousness to us,
It ever doth endure:
His wondrous works he would
We still remember should;
His mercy is full sure.

3 Such as to him bear love,
A portion fair above
He hath up for them laid:
For this they shall well find,
He will them have in mind,
And keep them, as he said.

4 For he did not disdain
His works to shew them plain,
By lightnings and by thunders:
When he the heathen's land
Did give into their hand,
Where they beheld his wonders.

5 Of all his works ensu'th
Both judgment, right and truth,
Whereto his statutes tend:
They are decreed sure
For ever to endure,
On which we may depend.

6 Redemption great he gave
His people for to save,
It also hath appear'd:
His promise doth not fail,
But evermore prevail;
His holy name he fear'd.

7 Whoso with heart full fain
True wisdom would attain,
The Lord fear and obey;
Such as his laws do keep
Shall knowledge have full deep:
His praise shall last alway.

PSALM CXII. W. K.

1 THE man is blest that God doth fear,
and that his law doth love indeed:
His seed on earth God will uprear,
and bless such as from him proceed;
His house with riches he will fill,
His righteousness endure shall still.

2 Unto the righteous doth arise
in trouble joy, in darkness light:
Compassion great is in his eyes,
and mercy always in his sight:
Yea, pity moveth him to lend;
He doth with judgment things expend.

3 And surely he shall never fail,
for in remembrance had is he;
Nor tidings ill his mind assail
who in the Lord sure hope doth see:
His heart is firm, his fear is past,
For he shall see his foes down cast.

4 He did well for the poor provide,
his righteousness doth still remain;
And his estate with praise abide,
which wicked men behold with pain:
Yea, gnash their teeth thereat shall they,
And so consume and melt away.

PSALM CXIII. W. K.

1 YE children which do serve the Lord,
Praise ye his Name with one accord:
Yea, blessed be alway his Name,
Who from the rising of the sun,
Till it return where it begun,
Is to be praised with great fame.

The Lord all people doth surmount,
As for his glory we may count,
Above the heav'ns high to be.
With God the Lord who can compare,
Whose dwelling in the heavens are?
Of such great pow'r and force is he.

2 He doth abase himself we know,
Things to behold on earth below,
And also in the heav'n above:
The needy out of dust to draw,
Also the poor which help none saw,
His mercy only did him move;

And so did set him up on high,
With princes of great dignity,
That rule his people with great fame.
The barren he doth make to bear,
And with great joy her fruit to rear;
Therefore praise ye his holy Name.

PSALM CXIV. W. W.

1 WHEN Israel by God's command
from Pharaoh's land was sent,
And Jacob's house the strangers left,
and in the same train went;
2 In Judah God his glory shew'd,
his holiness most bright;
So did the Israelites declare
his kingdom, pow'r, and might.

3 The sea saw it, and suddenly,
as all amaz'd, did fly,
The roaring streams of Jordan's flood
gave back immediately.
4 As rams afraid the mountains skipp'd,
their strength did them forsake:
And as the silly trembling lambs,
their tops did beat and shake.

5 What ailed thee, O sea, that thou
so suddenly didst fly?
Ye rolling waves of Jordan's flood,
why turn'd ye so swiftly?
6 Ye mountains, ev'n as rams afraid,
why did your strength so shake?
Why did your tops as trembling lambs
quiver with fear and quake?

7 O earth, confess thy sov'reign Lord,
and dread his mighty hand;
Before the face of Jacob's God
fear ye both sea and land.
8 I mean the God, who from hard rocks
causeth floods to appear,
And from the stony flint doth send
fountains of water clear.

PSALM

PSALM CXV. N.

1 NOT unto us, Lord, not to us,
but to thy Name give praiſe,
Both for thy mercy and thy truth
that are in thee always.
2 Why ſhall the heathen ſcorners ſay,
Where is their God become?
Our God he is in heav'n, and what
he will'd that he hath done.
3 Their idols ſilver are and gold,
work of men's hands they be;
They have a mouth, but do not ſpeak,
and eyes, but do not ſee;
4 And they have ears join'd to their heads,
but do not hear at all;
Noſes alſo they formed have,
but not to ſmell withal:
5 And hands they have, but handle not,
and feet, but cannot walk:
A throat they have, yet through the ſame
they do not ſpeak or talk.
6 They and their makers are alike,
and thoſe whoſe truſt they be:
O Iſrael, truſt in the Lord,
thy help and ſhield is he.
7 O Aaron's houſe, truſt in the Lord,
that ſtill defendeth thee;
Ye that do fear him, truſt in him,
your ſure defence is he.
8 The Lord of us hath mindful been,
and will us bleſs alſo,
On Iſrael and Aaron's houſe
his bleſſings will beſtow.
9 They that be fearers of the Lord
he ſure will bleſs them all,
Yea, he will bleſs them ev'ry one,
ev'n both the great and ſmall.
10 To you alway the living Lord
will multiply his grace,
And alſo to the children that
ſhall follow of your race.
11 Ye are the bleſſed of the Lord,
ev'n of the Lord moſt high,
Who both the heav'ns and earth did make,
and fix immoveably.
12 The heav'ns above, the higheſt heav'ns,
belong unto the Lord;
The earth unto the ſons of men
he gave of free accord.
13 They that be dead do not with praiſe
ſet forth the Lord's renown,
Nor any that into the place
of ſilence do go down:
14 But we will praiſe the Lord our God
henceforth for evermore;
He only worthy is of praiſe:
praiſe ye the Lord therefore.

PSALM CXVI. N.

1 I Love the Lord, becauſe the voice
of my pray'r heard hath he;
I'll ever call on him, becauſe
he bow'd his ear to me.
2 Ev'n when the ſnares of cruel death
about beſet me round,
When pains of hell me caught, and when
I woe and ſorrow found;
3 Upon the Name of God the Lord
then did I wail and ſay,
Deliver thou my ſoul, O Lord,
I do thee humbly pray.
4 The Lord is very merciful,
and juſt he is alſo,
And in our God compaſſion doth
moſt plentifully flow.
5 The Lord in ſafety doth preſerve
all thoſe that ſimple be;
I was in woeful miſery,
and he deliver'd me.
6 And now, my ſoul, ſince thou art ſafe,
return unto thy reſt,
For largely unto thee the Lord
his bounty hath expreſt.
7 Becauſe thou haſt delivered
my ſoul from deadly thrall,
My moiſten'd eyes from mournful tears,
my ſliding feet from fall;
8 Before the Lord I in the land
of life will walk therefore;
I did believe, therefore I ſpake,
but I was troubled ſore.

The Second Part.

9 I ſaid in my diſtreſs and fear,
that all men liars be:
What ſhall I pay the Lord for all
his benefits to me?
10 The wholeſome cup of ſaving health
I thankfully will take,
And on the Name of God will call,
when I my pray'rs do make.
11 I to the Lord will pay my vows
with joy and great delight,
Now at this very preſent time
in all his people's ſight.
12 Right dear and precious in his ſight
he always doth eſteem
The death of all his holy ones,
whatever men do deem.
13 Thy ſervant, Lord, thy ſervant, lo,
I do myſelf confeſs,
Son of thy handmaid, thou haſt broke
the bonds of my diſtreſs.
14 Therefore I'll offer up to thee
a ſacrifice of praiſe,
And I will call upon the Name
of God the Lord always:
15 I to the Lord will pay my vows
with joy and great delight,
Now at this very preſent time,
in all his people's ſight:
16 Yea, in the courts of God's own houſe,
and in the midſt of thee,
O thou Jeruſalem. Therefore
the Lord our God praiſe ye.

PSALM CXVII. N.

1 O All ye nations of the world,
praiſe ye the Lord always,
And all ye people everywhere
ſet forth his noble praiſe:
2 For great his kindneſs is to us,
his truth doth not decay;
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord alway.

PSALM CXVIII. N.

1 O Give ye thanks to God the Lord,
for very kind is he,
Becauſe his mercy doth endure
to all eternity.
2 Let Iſrael confeſs that his
mercy doth ever dure;
Let Aaron's houſe likewiſe confeſs
his mercy is moſt ſure:
3 Let all that fear the Lord our God
ev'n now confeſs and ſay,
The mercy of the Lord our God
endureth ſtill alway.
4 In trouble and in heavineſs
unto the Lord I cry'd,
Who lovingly heard me at large;
my ſuit was not deny'd.
5 The Lord himſelf is on my ſide,
I will not ſtand in doubt,
Nor fear what man can do to me,
when God ſtands me about.
6 The Lord doth take my part with them
that help to ſuccour me,
Therefore I ſhall ſee my deſire
upon my enemy.

8 Better it is to trust in God,
than in man's mortal seed;
Or to put confidence in kings
or princes in our need.
9 All nations have inclosed me
and compassed me round,
But in the name of God shall I
my enemies confound.
9 They kept me in on ev'ry side,
and did me quite surround,
But in the Lord's most mighty name
I cast them to the ground.
10 They came about me all like bees,
but in the Lord's great name
I quench'd their thorns that were on fire,
and did destroy the same.

The Second Part.

11 They did with force thrust sore at me,
that I indeed might fall,
But through the Lord I found such help
as did them vanquish all.
12 The Lord is my defence and strength,
my joy, my mirth and song,
And is become to me indeed
a Saviour great and strong.

13 The right hand of the Lord our God
doth bring to pass great things;
He causeth voice of joy and health
in righteous men's dwellings.
14 The right hand of the Lord doth bring
most mighty things to pass,
His hand hath the pre-eminence,
his force is as it was.

15 I shall not die, but ever live
to utter and declare
The mighty power of the Lord,
his works, and what they are.
16 The Lord himself hath chastened,
and hath corrected me,
But not me given over yet
to death, as you may see.

17 Set open unto me the gates
of truth and righteousness,
That I may enter into them,
his praise for to express.
18 This is the gate of God the Lord,
which open shall be set,
That good and righteous men always
may enter into it.

The Third Part.

19 I will give thanks to thee, O Lord,
and ever will praise thee,
Who hast me heard, and art become
a Saviour unto me.
20 The stone which formerly among
the builders was refus'd
Is now become the corner-stone,
and chiefly to be us'd.

21 This was the mighty work of God,
it was the Lord's own fact;
And it is wondrous to behold
that great and noble act.
22 This is the joyful day indeed,
which God himself hath wrought;
Let us be glad and joy therein
in heart, in mind, and thought.

23 Now help us, Lord, and prosper us,
we wish with one accord:
Blessed is he that comes to us
in the Name of the Lord.
24 God is the Lord that shews us light,
bind ye therefore with cord
Your sacrifice to the altar,
and give thanks to the Lord.

25 Thou art my God, I will confess,
and render thanks to thee;
Thou art my God, and I will praise
thy mercy toward me.
26 O give ye thanks to God the Lord,
for very kind is he,
Because his mercy doth endure
to all eternity.

PSALM CXIX. W. W.

ALEPH. *The First Part.*

1 BLessed are they that perfect are,
and pure in mind and heart;
Whose lives and conversations do
from God's laws ne'er depart.
2 Blessed are they that give themselves
his statutes to observe,
Seeking the Lord with all their heart,
and never from him swerve.

3 Doubtless such men go not astray,
nor do a wicked thing,
But stedfastly walk in his way
without any wand'ring.
4 'Tis thy commandment and thy will,
that with attentive heed,
Thy precepts, which are most divine,
we learn and keep indeed.

5 O would to God it might thee please
my ways so to direct,
That I might always keep thy laws,
and never them reject!
6 So shall I not ashamed be,
whilst I thus set mine eyes,
And bend my mind always to muse
on thy decrees most wise.

7 Then will I praise with upright heart;
and magnify thy Name,
When I shall learn thy judgments just,
and also prove the same.
8 And wholly will I give myself
to keep thy laws most right:
Forsake me not for ever, Lord,
but shew thy grace and might.

BETH. *The Second Part.*

9 By what means may a young man best
his life learn to amend?
If that he mark and keep thy word,
and therein his time spend.
10 Unfeignedly I have thee sought,
and thus seeking abide:
O never suffer me, O Lord,
from thy commands to slide.

11 Within my heart and secret thoughts
thy words I have hid still,
That I might not at any time
offend thy holy will.
12 We magnify thy Name, O Lord,
and praise thee evermore;
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips have never ceas'd to preach
and publish day and night
The judgments all, which did proceed
from thy mouth full of might.
14 Thy testimonies and thy ways
much more my heart rejoice
Than all the treasures of the earth,
which worldlings make their choice.

15 Upon thy precepts I will muse,
and thereto frame my talk:
As at a mark, so will I aim
how I thy ways may walk.
16 My only joy shall be so fix'd,
and on thy laws so set,
That nothing shall me so far blind,
that I thy words forget.

GIMEL. *The Third Part.*

17 Grant to thy servant now such grace
as may my life prolong:
Thy holy word then will I keep
both in my heart and tongue.

18 My eyes which are dim and shut up,
so open, and make bright,
That of thy law and wondrous works
I may have the clear sight.

19 am a stranger on the earth,
wand'ring now here, now there,
Thy word therefore to me disclose,
my footsteps for to clear.

20 My soul is ravish'd with desire,
and never is at rest,
But seeks to know thy judgments high,
and what may please thee best.

21 The proud and the malicious men
thou dost destroy each one,
And curfed are such as do not
thy laws attend upon.

22 Lord, turn from me rebuke and shame
which wicked men conspire;
For I have kept thy covenants
with zeal as hot as fire.

23 The princes great in council sat,
and did against me speak;
But then thy servant thought how he
thy statutes might not break:

24 For why? thy cov'nants are the joy
and solace of my heart,
They are my faithful counsellors,
from them I'll not depart.

DALETH. *The Fourth Part.*

25 Alas! I am as brought to grave,
and almost turn'd to dust;
Therefore restore my life again,
as thy promise is just.

26 My ways when I acknowledged,
with mercy thou didst hear;
Hear now also, and me instruct
thy laws to love and fear.

27 Make me, O Lord, to understand
thy precepts evermore,
Then on thy works I'll meditate,
and lay them up in store.

28 My soul I feel so sore oppress'd,
that it doth melt for grief;
According to thy word therefore
haste, Lord, to send relief.

29 From lying and deceitful lips
let thy grace me defend,
And that I may learn thee to love,
thy holy law me send.

30 The way of truth both straight and sure
I chosen have and found;
Before me I thy judgments set,
which keep me safe and sound.

31 Since then, O Lord, I readily
thy covenants embrace.
Let me therefore have no rebuke
nor check in any case.

32 Then will I run most joyfully
where thy word doth me call,
When thou enlarged hast my heart,
and rid me out of thrall.

HE. *The Fifth Part.*

33 Instruct me, Lord, in the right way
of thy statutes divine,
And them to keep unto the end
my heart I will incline.

34 Grant me the knowledge of thy law,
and I shall it obey;
With heart and mind, and all my might,
I will keep it alway.

35 In the right paths of thy commands
guide me, Lord, I require;
No other pleasure do I wish,
nor greater thing desire.

36 Incline mine heart thy laws to keep
and cov'nants to embrace,
And from all filthy avarice,
Lord, shield me with thy grace.

37 From vain desires and worldly lusts
turn back my eyes and sight,
And with thy Spirit strengthen me
to walk thy ways aright.

38 Confirm thy gracious promise, Lord,
which thou hast made to me,
Who am thy servant, and do love,
and nothing fear but thee.

39 Reproach and shame which I do fear,
from me, O Lord, expel;
For thou dost judge with equity,
and therein dost excel.

40 Behold, my heart's desire is bent
thy laws to keep alway;
O strengthen me so with thy grace,
that it perform I may.

VAU. *The Sixth Part.*

41 Thy mercies great and manifold
let me obtain, O Lord;
Thy saving health let me enjoy,
according to thy word.

42 So shall I stop the sland'rous mouths
of lewd men and unjust;
For in thy faithful word is all
my confidence and trust.

43 The word of truth within my mouth
let evermore be prest;
For in thy judgments wonderful
my hope doth always rest.

44 And whilst that breath within me doth
this mortal life preserve,
Yea, till this world shall be dissolv'd,
thy law will I observe.

45 So walk will I at set at large
from dread and danger free,
Because I study how to keep
thy precepts faithfully.

46 Thy noble acts I will describe
as things of most great fame,
Ev'n before kings I will them blaze,
and shrink no whit for shame.

47 I will rejoice then to obey
thy just commands and will,
Which evermore I've loved best,
and so will love them still.

48 My hands I will lift to thy laws,
which I have dearly sought,
And practise thy commandments all
in word, in deed, and thought.

ZAIN. *The Seventh Part.*

49 Thy promise which thou mad'st to me
remember, Lord, I pray;
For therein have I put my trust
and confidence alway.

50 It is my comfort and my joy,
when troubles me assail;
For were my life not by thy word,
it suddenly would fail.

51 The proud, and such as God contemn,
still mock of me a scorn;
Yet will I not thy law forsake,
as if I were forlorn;

52 But call to mind, Lord, thy great works
shew'd to our fathers old,
Whereby I feel my joy surmount
my grief an hundred-fold.

53 Horror hath taken hold on me,
because the wicked do
Forsake thy righteous law, and will
have no regard thereto.

54 But as for me, I fram'd my songs
thy statutes to exalt,
When I among the strangers dwelt,
and grief did me assault.

55 I thought upon thy Name, O Lord,
by night when others sleep;
Thy law also I kept always,
and ever will it keep.

56 This

36 This grace I did obtain, becauſe
thy covenants moſt dear
I did embrace, and alſo keep
with reverence and fear.

CHETH. *The Eighth Part.*

37 O God, who art my part and lot,
my comfort and my ſtay,
I have decreed and promiſed
thy laws to keep alway.
38 With my whole heart I humbly ſu'd
in preſence of thy face;
As thou therefore haſt promiſed,
Lord, grant to me thy grace.

39 My life I have examined,
and try'd my ſecret heart,
Which to thy ſtatutes cauſed me
my feet ſtraight to convert.
40 I did not ſtay nor linger long,
as they that ſlothful are,
But haſtily thy laws to keep
I did myſelf prepare.

41 The cruel bands of wicked men
have made of me their prey;
Yet would I not thy law forget,
nor from thee go aſtray.
42 Thy righteous laws and judgments are
ſo very great and high,
That ev'n at midnight I will riſe
thy Name to magnify.

43 I am companion of all them
who fear thee in their heart;
O therefore grant I never may
from thy commandments ſtart.
44 Thy mercies, Lord, moſt plenteouſly
the earth throughout do fill;
O teach me how I may obey
thy ſtatutes and thy will.

TETH. *The Ninth Part.*

45 According to thy promiſe, Lord,
ſo haſt thou with me dealt,
For of thy grace in ſundry ſorts
have I thy ſervant felt.
46 Teach me to judge always aright,
and give me knowledge ſure;
For ſtedfaſtly I do believe
thy precepts are moſt pure.

47 Before that I afflicted was
I err'd and went aſtray;
But now I keep thy holy word,
and make it all my ſtay.
48 Thou art both good and gracious, Lord,
and in thy gifts moſt free,
Thy ordinances how to keep
therefore, O Lord, teach me.

49 The proud and the ungodly have
againſt me forg'd a lie,
Yet thy commandments ſtill obſerve
with all my heart will I.
50 Their hearts are ev'n like unto brawn,
which is exceeding fat;
But in thy law I do delight,
and nothing ſeek but that.

71 O happy time, may I well ſay,
when thou didſt me correct,
That I thereby might learn thy laws,
and never them reject.
72 So that thy word and law to me
is dearer manifold,
Than gold and ſilver in great ſums,
or ought that can be told.

JOD. *The Tenth Part.*

73 Thy hands have made and faſhion'd me,
thy creature, Lord, am I;
Make me to underſtand thy law,
and keep it faithfully.

74 So they that fear thee ſhall rejoice
whenever they me ſee,
Becauſe I've learned by thy word
to put my truſt in thee.

75 I know, O Lord, thy judgments all
moſt juſt and righteous be,
And that in very faithfulneſs
thou haſt afflicted me.
76 Now of thy goodneſs, I thee pray,
ſome comfort to me ſend,
And as thou haſt me hitherto,
O Lord, ſtill me defend.

77 Thy tender mercies pour on me,
then ſhall I ſurely live,
For joy and conſolation both
thy law to me doth give.
78 Confound the proud who do me ſeek
perverſely to deſtroy;
But as for me, thy laws to know
I will myſelf employ.

79 Whoſo with rev'rence do thee fear,
to me let them retire;
And ſuch as know thy covenants,
and them alone deſire,
80 My heart without all wavering
let on thy laws be bent,
That no confuſion come to me,
nor any diſcontent.

CAPH. *The Eleventh Part.*

81 My ſoul doth faint, and ceaſeth not
thy ſaving health to crave;
And for thy word's ſake ſtill I truſt
my heart's deſire to have.
82 My eyes do fail with looking for
thy word, and thus I ſay,
O when wilt thou me comfort, Lord?
why doſt thou thus delay?

83 Like as a bottle in the ſmoke,
ſo am I parch'd and dry'd;
Yet will I not out of my heart
let thy commandments ſlide.
84 How long, O Lord, ſhall I yet live
before I ſee the hour,
That on my foes which me torment
thy vengeance thou wilt pour?

85 Preſumptuous men have digged pits,
thinking to make me ſure;
Thus quite contrary to thy law
my hurt they do procure.
86 But thy commandments are all true,
and cauſeleſs they me grieve;
To thee therefore I do complain,
that thou may'ſt me relieve.

87 Almoſt they had me clean deſtroy'd
and brought me quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.
88 Reſtore me, Lord, again to life,
thy mercies do excel;
And ſo ſhall I thy ſtatutes keep,
till death my life expel.

LAMED. *The Twelfth Part.*

89 In heav'n, O Lord, where thou doſt dwell,
thy word is 'ſtabliſh'd ſure,
And ſhall to all eternity
faſt ſettled there endure.
90 From age to age thy truth abides,
as doth the earth witneſs;
Whoſe ground-work thou haſt laid ſo ſure,
as no tongue can expreſs.
91 Ev'n to this day we may well ſee
how thou doſt them preſerve
According to thy ordinance;
for all things do thee ſerve.
92 Had it not been that in thy law
my ſoul had comfort fought,
Long time e'er now in my diſtreſs
I had been brought to nought.

93 Therefore

93 Therefore will I thy precepts keep
In memory full fast,
Becauſe that thou by them, O Lord,
my life reſtored haſt.
94 No man to me can title make,
for I am only thine;
Save me therefore, for to thy laws
my ears and heart incline.
95 The wicked men that ſeek my bane
for me do lie in wait;
But I will meditate upon
thy teſtimonies great:
96 For nothing in this world I ſee
which hath at length no end;
But thy commandments and thy word
beyond all time extend.

MEM. *The Thirteenth Part.*

97 What great deſire and fervent love
unto the law I bear!
On it my daily ſtudy is,
that ſo I may thee fear.
98 Thy word hath taught me to exceed
in wiſdom all my foes;
For it is ever with me, and
doth give me ſweet repoſe.
99 My teachers who did me inſtruct
in knowledge I excel;
Becauſe I do thy ſtatutes keep,
and them to others tell.
100 In wiſdom I do far ſurpaſs
the ancient men alſo,
And that becauſe I keep thy laws,
and ſo reſolve to do,
101 My feet I have refrain'd likewiſe
from ev'ry evil way;
That ſo I might thy word obſerve,
and keep without delay.
102 I have not from thy judgments ſwerv'd,
nor ſhrunk, as thou canſt tell;
Becauſe thou haſt me taught thereby
to live godly and well.
103 O Lord, how ſweet unto my taſte
I find thy words alway!
Doubtleſs, no honey in my mouth
doth taſte ſo ſweet as they.
104 Thy laws have me ſuch wiſdom learn'd,
that I do hate therefore
All wicked and ungodly ways,
and will do evermore.

NUN. *The Fourteenth Part.*

105 Ev'n as a lantern to my feet,
ſo doth thy word ſhine bright,
And to my paths where I do go
it is a flaming light.
106 I have both ſworn, and will perform
in truth and faithfulneſs,
That I will keep thy judgments juſt,
and them in life expreſs.
107 Affliction hath me ſore oppreſt,
and brought me to death's door;
O Lord, as thou haſt promiſed,
ſo me to life reſtore.
108 The free-will-off'rings of my mouth,
which I to thee do give,
Accept, and teach me how I may
after thy judgments live.
109 My ſoul is ever in my hand,
great dangers me aſſail;
Yet do I not thy law forget,
nor it to keep will fail.
110 Although the wicked laid their nets
to make of me a prey,
Yet from thy precepts did I not
once ſwerve, or go aſtray.
111 Thy law, O Lord, I taken have
my heritage to be;
Becauſe ſuch great delight and joy
it doth afford to me.
112 For evermore I have been bent
thy ſtatutes to fulfil,
Ev'n ſo likewiſe unto the end
I will continue ſtill.

SAMECH. *The Fifteenth Part.*

113 All thoughts that vain and wicked are
I do always deteſt;
But for thy precepts and thy laws
I ever love them beſt.
114 Thou art my hid and ſecret place,
my ſhield and ſtrong defence;
Therefore have I thy promiſes
look'd for with confidence.
115 Therefore ye evil-doers all
away from me be gone;
For the commandments will I keep
of God my Lord alone.
116 As thou haſt promiſ'd, ſo perform,
that I may live and be
Never aſhamed of the hope
which thou haſt given me.
117 Uphold me, and I ſhall be ſafe,
for ought they do or ſay,
And in thy ſtatutes pleaſure take
I will both night and day.
118 Under thy feet thou haſt trode ſuch
as do thy ſtatutes break:
For nought avails their ſubtilty,
their counſels are too weak.
119 Like droſs thou caſt'ſt the wicked out
wherever they do dwell;
Therefore can I, as thy commands,
love nothing half ſo well.
120 My fleſh doth quake for fear of thee,
my ſoul is much diſmay'd;
By reaſon of thy judgments great
my heart is ſore afraid.

AIN. *The Sixteenth Part.*

121 I do the thing that lawful is,
and give to all men right;
Reſign me not to them that would
oppreſs me with their might:
122 But for thy ſervant ſurety be
in that thing which is right;
And never let the proud oppreſs
me with their rage and ſpight.
123 My eyes do fail with waiting for
thy health, which I do crave;
And for thy righteous promiſe, Lord,
whereby thou wilt me ſave.
124 Entreat thy ſervant lovingly,
and favour to him ſhow,
And thy commands moſt excellent
teach me alſo to know.
125 Thy humble ſervant, Lord, I am,
grant me to underſtand
How by thy ſtatutes I may know
beſt what to take in hand.
126 It is now time, Lord, to begin,
for truth doth quite decay:
Thy law likewiſe they have made void,
and none doth it obey.
127 This is the cauſe wherefore I love
thy laws much more than gold,
Or jewels fine, which are eſteem'd
moſt coſtly to be ſold.
128 I thought thy precepts all moſt juſt,
and ſo them kept in ſtore;
All crafty and malicious ways
I greatly do abhor.

PE. *The Seventeenth Part.*

129 Thy covenants are wonderful,
and full of things profound;
My ſoul therefore doth keep them ſure,
when they are try'd and found.

130 The

130 The entrance of thy word doth give
to men a light moſt clear,
The ſimple likewiſe underſtand
when they it read or hear.

131 My mouth I open'd, and did pant,
becauſe my ſoul did long
For thy commandments, which always
do guide my heart and tongue.

132 With mercy and compaſſion look
upon me from above,
As thou art wont ſuch to behold
as thy Name fear and love.

133 Direct my footſteps by thy word,
that I thy will may know;
And never let iniquity
thy ſervant overthrow.

134 From ſland'rous tongues and deadly harms
preſerve and keep me ſure;
Thy precepts then will I obſerve
with heart upright and pure.

135 Thy countenance, which doth ſurpaſs
the ſun in its bright hue,
Let ſhine on me, and by thy law
teach me what to eſchew.

136 Rivers of waters from mine eyes
inceſſantly do fall;
Becauſe I ſee how wicked men
thy laws keep not at all.

ZADE. *The Eighteenth Part.*

137 In ev'ry thing, Lord, thou art juſt,
although the wicked grudge;
And when thou doſt ſentence pronounce,
thou art a righteous judge.

138 To render right, and flee from guile,
are two chief points moſt high;
And ſuch as thou haſt in thy law
commanded us ſtrictly.

139 My zeal hath ev'n conſumed me,
and I am pin'd away,
Becauſe my foes thy word forget,
and will it not obey.

140 Thy word is very pure, and doth
greatly my heart rejoice;
Therefore thy ſervant nothing more
can love or make my choice.

141 And though I be nothing ſet by,
as one of baſe degree;
Yet do I not thy laws forget,
nor ſhrink away from thee.

142 Thy truth and righteouſneſs, O Lord,
for ever ſhall endure;
Alſo thy law is truth itſelf,
moſt conſtant and moſt pure.

143 Anguiſh and grief have ſeiz'd on me,
and brought me very low;
Yet all thy precepts do I ſtill
delight to hear and know.

144 The righteouſneſs of thy commands
doth laſt for evermore;
Then teach them me, becauſe in them
my life lies up in ſtore.

KOPH. *The Nineteenth Part.*

145 With fervent heart I call'd and cry'd,
now anſwer me, O Lord,
That thy commandments to obſerve
I fully may accord.

146 To thee, my God, I make my ſuit,
ſave me, I humbly pray;
Thy teſtimonies then will I
always keep and obey.

147 To thee do I cry in the morn
before the day appear;
For in thy word I put my truſt,
and thee alone do fear:

148 My eyes prevent the night watches,
before they call I wake,
That meditating on thy word,
I might ſome comfort take.

149 Incline thine ear to hear my voice,
and pity on me take;
As thou waſt wont, ſo quicken me,
leſt life ſhould me forſake.

150 My foes draw near, and greedily
do after miſchief run;
Far from thy law they are gone back,
and wickedly it ſhun.

151 Therefore, O Lord, approach thou near,
ſince need doth ſo require;
For all thy precepts are moſt true,
then help, I thee deſire.

152 Concerning thy commandments I
have learned long ago,
That they remain for evermore,
thou haſt them grounded ſo.

RESH. *The Twentieth Part.*

153 My trouble and affliction, Lord,
conſider and behold;
Deliver me, for of thy law
I ever take faſt hold.

154 Defend my good and righteous cauſe,
with ſpeed ſome ſuccour ſend;
From death, as thou haſt promiſed,
Lord, ever me defend.

155 As for the wicked, they are far
from ſaving health and grace;
Becauſe the way thy laws to know
they enter not the trace.

156 Great are thy mercies, Lord, I grant,
what tongue can them explain?
According to thy judgments good
let me my life obtain.

157 Though many men did trouble me,
and perſecute me ſore,
Yet from thy laws I never ſhrunk,
nor went aſide therefore.

158 The great tranſgreſſors I behold,
which is a grief to me;
Becauſe they do not keep thy word,
nor ever ſeek to thee.

159 Behold how I do love thy laws
with a moſt upright heart;
Then quicken me, O Lord, for thou
moſt good and gracious art.

160 Thy word from the beginning hath
been ever true and juſt,
Thy righteous judgments ev'ry one
always continue muſt.

SCHIN. *The Twenty-firſt Part.*

161 Princes have perſecuted me
without a cauſe, but ſaw
It was in vain; for of thy word
my heart did ſtand in awe.

162 And ſurely of thy word I was
more joyful and more glad,
Than he that of rich ſpoils and prey
great ſtore and plenty had.

163 But as for lies and falſities,
them I hate and deteſt;
Becauſe thy holy law I do
above all things love beſt.

164 Seven times a-day I praiſe thee, Lord,
ſinging with heart and voice;
Becauſe thy righteous judgments do
greatly my heart rejoice.

165 Great peace and reſt ſhall all ſuch have
as do thy ſtatutes love;
No danger ſhall their quiet ſtate
impair, or once remove.

166 My only health and comfort, Lord,
I look for at thy hand;
And therefore have I done thoſe things
which thou didſt me command.

167 Thy laws have been my exerciſe,
which my ſoul moſt deſir'd;
So much to them my love was bent,
that nought elſe I requir'd.

168 Thy

168 Thy ſtatutes and commandments I
have kept with heart upright,
For all my doings and my ways
are preſent in thy ſight.

TAU. *The Twenty-ſecond Part.*

169 O Lord, let my complaint and cry
before thy face appear,
And as thou haſt me promiſe made,
ſo teach me thee to fear.

170 O let my ſupplication, Lord,
have free acceſs to thee;
And let me be delivered,
as thou haſt promis'd me.

171 Then ſhall my lips thy praiſes ſpeak
after moſt ample ſort,
When thou thy ſtatutes haſt me taught,
wherein ſtands my comfort.

172 My tongue ſhall freely preach thy word,
and evermore confeſs
Thy famous acts and noble laws
are truth and righteouſneſs.

173 Stretch out thy hand, I thee beſeech,
and ſpeedily me ſave;
For thy commandments to obſerve
choſen, O Lord, I have.

174 Of thee alone, Lord, I crave health,
for other I know none;
And in thy law to meditate
I do delight alone.

175 Grant me therefore long days to live,
thy Name to magnify,
And of thy judgments wonderful
let me the favour try.

176 For I was loſt and went aſtray
ev'n like a wand'ring ſheep:
O ſeek me, for I have not fail'd
thy ſtatutes for to keep.

PSALM CXX. T. S.

1 IN trouble and in thrall
Unto the Lord I call,
And he doth me comfort:
Deliver me, I pray,
From lying lips alway,
And tongues of falſe report.

2 What 'vantage or what thing
Gett'ſt thou thus for to fling,
Thou falſe and flatt'ring lyar?
Thy tongue doth hurt, 'tis ſeen,
No leſs than arrows keen,
Or hot conſuming fire.

3 Alas! that I am fain
In thoſe tents to remain,
Which Kedar are by name;
By whom the flock elect,
And all of Iſaac's ſect,
Are put to open ſhame.

4 With them that peace do hate
I came to meditate,
And lead a quiet life;
But when my mind was told,
Cauſeleſs I was controul'd
By them that loved ſtrife.

PSALM CXXI. W. W.

1 I Lift my eyes to Sion hill,
From whence I do attend,
'Till ſuccour God me ſend:
The mighty God me ſuccour will,
Which heav'n and earth did frame,
And all things therein name.

2 Thy foot from ſlip he will preſerve,
And will thee ſafely keep;
For he doth never ſleep:
Lo, he that Iſr'el doth conſerve
Sleep never can ſurprize:
Nor ſlumber cloſe his eyes.

3 The Lord thy keeper is alway,
On thy right hand is he
A ſhade to cover thee:
The ſun ſhall not thee parch by day,
Nor moon, ſcarce half ſo bright,
With cold thee hurt by night.

4 The Lord will keep thee from diſtreſs,
And will thy life ſure ſave:
Yea, thou ſhalt alſo have
In all thy buſ'neſs good ſucceſs;
When thou go'ſt in or out,
He'll compaſs thee about.

PSALM CXXII. W. K.

1 I Did in heart rejoice
To hear the people's voice
In offering ſo willingly:
For let us up, ſay they,
And in the Lord's houſe pray:
Thus ſpake the folk with amity.

2 Our feet that wander'd wide,
Shall in thy gates abide,
O thou Jeruſalem full fair,
Which art ſo ſeemly ſet,
Much like a city neat,
Whither the people do repair.

3 The tribes with one accord
To give thanks to the Lord
Are thither bent their way to take:
So God before did tell,
That there his Iſrael
Their prayers ſhould together make.

4 For there are thrones erect,
And that for this reſpect,
To ſet forth juſtice orderly:
Which thrones' right to maintain,
To David's houſe remain,
His folk to judge with equity.

5 To pray let us not ceaſe,
For Jeruſalem's peace;
Thy friends God keep in amity:
Peace be thy walls about,
And proſper thee throughout
Thy palaces continually.

6 For my friends' ſake will I
Wiſh that proſperity
May evermore abide in thee:
God's houſe doth me allure
Thy wealth for to procure,
As much as lies in me.

PSALM CXXIII. T. S.

1 O Thou that in the heav'ns doſt dwell,
I lift my eyes to thee;
Ev'n as a ſervant liſteth his,
his maſter's hands to ſee:

2 As handmaids watch their miſtreſs' hand,
ſome grace for to achieve,
So we behold the Lord our God,
'till he do us forgive.

3 O grant to us compaſſion, Lord,
and mercy in thy ſight,
For we are fill'd and overcome
with hatred and deſpite.

4 Our minds are fill'd with great rebuke;
the rich and worldly-wiſe
Do make of us their mocking-ſtocks;
the proud do us deſpiſe.

PSALM CXXIV. W. W.

1 NOW Iſrael
may ſay, and that truly,
If that the Lord
had not our cauſe maintain'd,
If that the Lord
had not our right ſuſtain'd,
When all the world
againſt us furiouſly
Made their uproars,
and ſaid, We ſhould all die:

2 Then long ago
they had devour'd us all,
And swallow'd quick,
for ought that we could deem;
Such was their rage,
as we might well esteem:
And as the floods
with mighty force do fall,
So had they now
our lives ev'n brought to thrall.

3 The raging streams'
most proud and roaring noise
Had long ago
o'erwhelm'd us in the deep:
Praised be God
which doth us safely keep
From bloody teeth,
and their most cruel voice,
Which as a prey
to eat us would rejoice.

4 Ev'n as a bird
from fowler's gin or pen
Escapes away,
right so it fares with us;
Broke are the nets,
and we escaped thus.
God that made heav'n
and earth is our help then;
His Name hath sav'd
us from these wicked men.

PSALM CXXV. W. K.

1 SUCH as in God the Lord do trust,
As Sion mount shall firmly stand,
And be removed at no hand:
The Lord will count them right and just;
So that they shall be sure
For ever to endure.

2 As many mountains huge and great
Jerusalem about do close,
So will the Lord do unto those
Who on his godly will do wait:
Such are to him so dear,
They never need to fear:

3 For though the righteous try doth he,
By making wicked men his rod,
Lest they through grief forsake their God,
It shall not always their lot be.
Give, Lord, to us thy light,
Whose hearts are true and right:

4 But as for such as turn aside
By crooked ways, which they out-sought,
The Lord will surely bring to nought;
With workers vile they shall abide;
But peace with Israel
For evermore shall dwell.

Another of the same, by W. W.

1 THOSE that do place their confidence
upon the Lord our God only,
And flee to him for their defence
in all their need and misery,
Their faith is sure still to endure,
grounded on Christ the corner-stone;
Mov'd with no ill, but standeth still,
stedfast like to the mount Sion.

2 And as about Jerusalem
the mighty hills do it compass,
So that no foes can come to them
to hurt that town in any case:
So God indeed in ev'ry need
his faithful people doth defend,
Standing them by assuredly
from this time forth world without end.

3 Right wise and good is our Lord God,
and will not suffer certainly
The sinner's and ungodly's rod
to rest upon his family;
Lest they also from God should stray,
falling to sin and wickedness:
O Lord, defend both night and day
thy little flock, and them still bless.

4 O Lord, do good to Christians all,
that stedfast in thy word abide:
But such as from the Lord do fall,
and to false doctrine daily slide,
Them will the Lord scatter abroad,
with hypocrites thrown down to hell;
God will them send pains without end;
but, (Lord,) grant peace to Israel.

PSALM CXXVI. W. W.

1 WHEN that the Lord
again his Sion had forth brought
From bondage great,
and also servitude extreme,
His work was such
as did surmount man's heart and
So that we were thought;
much like to them that use to dream:
Our mouths were all
with laughter filled then,
Also our tongues
did shew us joyful men.

2 The heathen folk
were forced then this to confess,
How that the Lord
for them also great things had done:
But much more we,
and therefore can confess no less;
Wherefore to joy
we have good cause, as we begun.
O Lord, go forth,
thou canst our bondage end,
Who to deserts
dost flowing rivers send.

3 Full true it is,
that they which sow in tears indeed,
A time will come
when they shall reap in mirth and joy:
They went and wept
in bearing of their precious seed,
For that their foes
full oftentimes did them annoy;
But their return
they joyfully shall see,
Their sheaves bring home,
and not impaired be.

PSALM CXXVII. W. W.

1 EXcept the Lord the house doth make,
And thereunto doth set his hand
What men do build it cannot stand:
Likewise in vain men undertake
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though in the morn ye rise early,
And so at night go late to bed,
Eating with carefulness your bread,
Your labour is but vanity;
But they whom God doth love and keep
Enjoy all things with quiet sleep.

3 Therefore mark well when ye do see
That men have heirs t'enjoy their land;
It is the gift of God's own hand:
For God doth multiply to thee
Of his great liberality
The blessing of posterity.

4 And when their children come to age,
They grow in strength and activeness,
In person and in comeliness;
So that a shaft shot with courage
Of one that hath a most strong arm,
Flies not so swift, nor doth like harm.

5 Oh, well is he that hath his quiver
Furnish'd with such artillery:
For when in peril he shall be,
Such one shall never quake or shiver;
When he doth plead before the judge
Against his foes that bear him grudge

PSALM CXXVIII. T. S.

1 BLeſſed art thou that feareſt God,
and walkeſt in his ways;
For of thy labour thou ſhalt eat,
happy ſhall be thy days.
2 Like fruitful vines on thy houſe-ſide,
ſo doth thy wife ſpring out;
Thy children ſtand like olive-plants
thy table round about.

3 Thus art thou bleſs'd that feareſt God,
and he ſhall let thee ſee
The promiſed Jeruſalem,
and her felicity.
4 Thou ſhalt thy children's children ſee
to thy great joy's increaſe,
And likewiſe grace on Iſrael,
proſperity and peace.

PSALM CXXIX. N.

1 OFT they, now Iſrael may ſay,
me from my youth aſſail'd;
Oft they aſſail'd me from my youth,
yet never have prevail'd.
2 Upon my back the plowers plow'd,
and furrows long did caſt:
The righteous Lord hath cut the cords
of wicked men at laſt.

3 They that hate me ſhall be aſham'd,
and turned back alſo,
And made as graſs upon the houſe,
which withers ere it grow:
4 Whereof the mower cannot find
enough to fill his hand;
Nor can he fill his lap that goes
to glean upon the land;

5 Nor paſſers-by pray God on them
to let his bleſſing fall;
Nor ſay, We bleſs you in his Name,
who is Lord over all.

PSALM CXXX. W. W.

1 LORD, unto thee I make my moan,
when dangers me oppreſs;
I call, I ſigh, complain and groan,
truſting to find releaſe.
2 Hearken, O Lord, to my requeſt,
unto my ſuit incline,
And let thine ears, O Lord, be preſt
to hear this pray'r of mine.

3 O Lord our God, if thou ſurvey
our ſins, and them peruſe,
Who ſhall eſcape? or who dare ſay,
I can myſelf excuſe?
4 But thou art merciful and free,
and boundleſs in thy grace,
That we might always careful be
to fear before thy face.

5 In God the Lord I put my truſt,
my ſoul waits on his will;
His promiſe is for ever juſt,
and I hope therein ſtill.
6 My ſoul to God hath great regard,
wiſhing for him alway;
Much more than they that watch and ward
to ſee the dawning day.

7 O Iſrael, truſt in the Lord,
with him there mercy is,
And he doth plenteouſly afford
redemption unto his.
8 Ev'n he it is that Iſr'el ſhall,
through his abundant grace,
Redeem from his offences all,
and wholly them deface.

PSALM CXXXI. N.

1 O Lord, I am not puff'd in mind,
I have no ſcornful eye,
I do not exerciſe myſelf
in things that be too high:

2 But as a child that weaned is,
ev'n from his mother's breaſt,
So have I, Lord, behav'd myſelf
in ſilence and in reſt.

3 O Iſrael, truſt in the Lord,
let him be all thy ſtay
From this time forth for evermore,
from age to age alway.

PSALM CXXXII. N.

1 REmember David's troubles, Lord,
how unto thee he ſwore,
And vow'd a vow to Jacob's God
to keep for evermore:
2 I will not come within my houſe,
nor climb up to my bed,
Nor let my temples take their reſt,
nor eyes within my head,

3 'Till I have found out for the Lord
a place to ſit thereon,
An houſe for Jacob's God, to be
an habitation.
4 We heard of it at Ephrata,
there did we hear this ſound,
And in the fields and foreſts there
theſe voices firſt were found:

5 We will aſſay and go into
his tabernacle there,
Before his footſtool to fall down,
and worſhip him in fear.
6 Ariſe, O Lord, ariſe, I pray,
into thy reſting-place,
Thou and the ark of thy great ſtrength
the preſence of thy grace.

7 Let all thy prieſts be clothed, Lord,
with truth and righteouſneſs,
Let all thy ſaints with ſongs of praiſe
their joyfulneſs expreſs.
8 And for thy ſervant David's ſake
refuſe not, Lord, I pray,
The face of thy anointed, and
turn not from him away.

The Second Part.

9 The Lord to David ſware in truth,
and will not ſhrink from it;
The fruit that from thy loins proceed
upon thy ſeat ſhall ſit:
10 And if thy ſons my laws will keep,
that I ſhall learn each one,
Then ſhall their ſons for ever ſit
upon thy princely throne.

11 The Lord himſelf hath Sion choſe,
and loves therein to dwell,
Saying, This is my reſting-place,
I love and like it well;
12 And I will bleſs with great increaſe
her victuals ev'ry where,
And alſo ſatisfy with bread
the needy that be there:

13 With my ſalvation I will clothe
her prieſts for evermore,
And all her ſaints likewiſe ſhall ſing
and ſhout for joy therefore.
14 There will I ſurely make the horn
of David for to bud;
For there I have ordain'd for him
a lantern bright and good.

15 As for his foes, I will them clothe
with ſhame for evermore:
But I will cauſe his crown to ſhine
more freſh than heretofore.

PSALM CXXXIII. W. W.

1 O What a happy thing it is,
and joyful for to ſee
Brethren to dwell together in
friendſhip and unity!

2 'Tis like the precious ointment that
was pour'd on Aaron's head,
Which from his beard down to the skirts
of his rich garments spread.
3 And as the lower ground doth drink
the dew of Hermon hill,
And Sion with his silver drops
the fields with fruit doth fill;
4 Ev'n so the Lord doth pour on them
his blessings manifold,
Whose hearts and minds sincerely do
this knot fast keep and hold.

PSALM CXXXIV. W. W.

1 BEhold, and have regard
ye servants of the Lord,
Who in his house by night do watch,
praise him with one accord:
2 Lift up your hands on high
unto his holy place,
And give the Lord his praises due,
his benefits embrace.
3 For why? the Lord our God,
who heav'n and earth did frame,
Doth Sion bless, and will preserve
for evermore the same.

PSALM CXXXV. N.

1 O Praise the Lord, praise ye his Name,
praise him with one accord;
O praise him still, all ye that be
the servants of the Lord.
2 O praise him, ye that stand and be
in the house of the Lord,
Ye of his court, and of his house,
praise him with one accord.
3 Praise ye the Lord, for he is good,
sing praises to his Name:
It is a good and pleasant thing
always to do the same.
4 For why? the Lord hath Jacob chose
his very own ye see;
So hath he chosen Israel
his treasure for to be.
5 For this I know, and am right sure,
the Lord is very great;
He is indeed above all gods,
most easy to entreat.
6 For whatsoever pleased him,
all that full well he wrought
In heav'n, in earth, and in the sea,
which he hath made of nought.
7 He lifts the clouds above the earth,
he lightnings makes and rain;
He bringeth forth the winds also,
and nothing made in vain.
8 He smote the first-born of each thing
in Egypt that took rest,
He spared there no living thing,
the man, nor yet the beast.
9 He did likewise shew wonders great
on their inhabitants,
Upon king Pharaoh, and also
on his severe servants.
10 He smote then many nations, and
did great and wondrous things;
He likewise slew the mightiest
and chiefest of their kings;
11 Sehon king of the Amorites,
and Og king of Basan,
He slew also the kingdoms all
that were of Canaan;
12 And gave their land to Israel
an heritage to be,
To Israel his people, and
to their posterity.

The Second Part.

13 Thy Name shall still endure, and thy
memorial likewise,
Throughout all generations that
are now, or shall arise.
14 The Lord most surely will avenge
his people all with speed,
And to his servants he will shew
favour in time of need.
15 The idols of the heathen, which
are in the coasts and lands,
Of silver and of gold they be,
the work ev'n of men's hands:
16 They have their mouths, but cannot speak,
and eyes that have no sight;
And they have ears, but nothing hear,
their mouths are breathless quite.
17 Wherefore all they are like to them
that so do set them forth,
And likewise those that in them trust,
or think they be ought worth.
18 O all ye house of Israel,
see that ye praise the Lord;
And ye that be of Aaron's house,
praise him with one accord.
19 And ye that be of Levi's house,
praise ye likewise the Lord;
All ye that stand in awe of him,
praise him with one accord.
20 And out of Sion found his praise,
the great praise of the Lord,
Who dwelleth in Jerusalem;
praise him with one accord.

PSALM CXXXVI. N.

1 PRaise ye the Lord, for he is good;
for his mercy endureth for ever.
2 Give praise unto the God of Gods;
for his mercy, &c.
3 Give praise unto the Lord of lords;
for his mercy, &c.
4 Who only do'th great wondrous works;
for his mercy, &c.
5 Who by his wisdom made the heav'ns;
for his mercy, &c.
6 Who on the waters stretch'd the earth;
for his mercy, &c.
7 Who made great lights to shine abroad;
for his mercy, &c.
8 The sun to rule the lightsome day;
for his mercy, &c.
9 The moon and stars to rule the night;
for his mercy, &c.
10 Who Egypt smote with their first-born;
for his mercy, &c.
11 And Israel brought out from thence;
for his mercy, &c.
12 With mighty hand and outstretch'd arm;
for his mercy, &c.
13 Who cut the Red sea in two parts;
for his mercy, &c.
14 And Israel made to pass through;
for his mercy, &c.
15 And drown'd Pharaoh and his host;
for his mercy, &c.
16 Through wilderness his people led;
for his mercy, &c.
17 Who did smite great and noble kings;
for his mercy, &c.
18 Yea, and also slew mighty kings;
for his mercy, &c.
19 Sehon king of the Amorites;
for his mercy, &c.
20 And Og the king of Basan land;
for his mercy, &c.
21 And gave their land for heritage;
for his mercy, &c.
22 Ev'n to his servant Israel;
for his mercy, &c.
23 Rememb'ring us in low estate;
for his mercy, &c.
24 And from oppressors rescu'd us;
for his mercy, &c.

25 Who

25 Who giveth food unto all flesh;
for his mercy, &c.
26 Praise ye the Lord of heav'n above;
for his mercy, &c.
27 Give thanks unto the Lord of lords;
for his mercy endureth for ever.

Another of the same, by T. C.

1 O Praise the Lord benign,
whose mercy ne'er decays;
Give thanks, and praises sing
to God of gods always;
For certainly
His mercies dure
Both firm and sure
Eternally.

2 The Lord of lords praise ye,
whose mercies ever dure;
Great wonders only he
doth by his power sure:
For certainly, &c.

3 Which God omnipotent,
by his great wisdom he
The heav'n and firmament
did frame, as we may see:
For certainly, &c.

4 Yea, he the heavy charge
of all the earth did lay
Upon the waters large,
remaining to this day:
For certainly, &c.

5 Great lights he made, for why?
his mercy lasts alway:
The sun most gloriously
to rule the lightsome day:
For certainly, &c.

6 Also the moon so clear,
which shineth in our sight,
And stars that do appear
to guide the darksome night:
For certainly, &c.

7 With grievous plagues and sore
all Egypt smote he then,
The first-born less and more
he slew of beasts and men:
For certainly, &c.

8 And from amidst their land
his Israel forth brought,
Which he with mighty hand
and outstretch'd arm hath wrought;
For certainly, &c.

9 The sea he cut in two,
which stood up like a wall,
And made through it to go
his chosen children all:
For certainly, &c.

10 But overwhelmed then
the haughty king Pharaoh,
With his huge host of men,
and chariots also:
For certainly, &c.

11 Who led through wilderness
his people safe and sound;
And for his love endless
great kings he brought to ground:
For certainly, &c.

12 And with puissant hand
slew kings of mighty fame;
As of the Am'rites land,
Sehon the king by name:
For certainly, &c.

13 And Og, the giant large,
of Basan king also,
Whose land for heritage
he gave his people to:
For certainly, &c.

14 Ev'n unto Israel
his servant dear, I say,
That he therein might dwell,
and there abide alway:
For certainly, &c.

15 Who us remember'd when
in our most low degree,
And from oppressors then
in safety set us free:
For certainly, &c.

16 Who doth all flesh with food
abundantly supply;
Wherefore let God most good
be prais'd incessantly:
For certainly
His mercies dure
Both firm and sure
Eternally.

PSALM CXXXVII. W. W.

1 WHEN we did sit in Babylon,
the rivers round about,
Then in remembrance of Sion
the tears for grief burst out.
2 We hang'd our harps and instruments
the willow-trees upon:
For in that place men for their use
had planted many one.

3 Then they to whom we prisoners were
said to us tauntingly,
Now let us hear your Hebrew songs,
and pleasant melody.
4 Alas! said we, who can once frame
his heavy heart to sing
The praises of our loving God,
thus under a strange king?

5 But yet if I Jerusalem
out of my heart let slide,
Then let my fingers quite forget
the warbling harp to guide:
6 And let my tongue within my mouth
be ty'd for ever fast,
If I rejoice before I see
thy full deliv'rance past.

7 Therefore, O Lord, remember now,
the cursed noise and cry
That Edom's sons against us made,
when they raz'd our city.
8 Remember, Lord, their cruel words,
when with a mighty sound
They cried, Down, yea, down with it,
unto the very ground.

9 Ev'n so shalt thou, O Babylon,
at length to dust be brought;
And happy shall that man be call'd,
that our revenge hath wrought.
10 Yea, blessed shall that man be call'd,
that takes thy little ones,
And dasheth them in pieces small
against the very stones.

PSALM CXXXVIII. N.

1 THEE will I praise with my whole heart,
my Lord, my God, always,
Ev'n in the presence of the gods
I will advance thy praise.
2 Towards thy holy temple I
will look and worship thee;
And praised in my thankful mouth
thy holy Name shall be:

3 Ev'n for thy loving-kindness' sake,
and for thy truth withal:
For thou thy Name hast by thy word
advanced over all.
4 When I did call, thou heardest me,
and thou hast made also
The power of increased strength
within my soul to grow.

5 Yea, all the kings on earth ſhall give
praiſe unto thee, O Lord;
For they of thy moſt holy mouth
have heard the mighty word.
6 They of the ways of God the Lord
in ſinging ſhall repeat;
Becauſe the glory of the Lord
is ſo exceeding great.

7 The Lord is high, but yet he doth
the lowly man reſpect;
The proud he knows far off, and them
with ſcorn he doth reject.
8 Although in midſt of trouble I
do walk, yet ſhall I ſtand
Reviv'd by thee; for thou, O Lord,
wilt ſtretch out thy right hand

9 Upon the wrath of all my foes,
and ſaved ſhall I be
By thy right hand; the Lord God will
perform his work to me.
10 Thy mercies laſt for evermore,
Lord, do me not forſake;
Forſake me not, who am the work
which thy own hand did make.

PSALM CXXXIX. N.

1 O Lord, thou haſt me try'd and known,
my ſitting down doſt know,
My riſing up, and thoughts far off
thou underſtand'ſt alſo.
2 My path, yea, and my bed likewiſe
thou art about always,
And by familiar cuſtom art
acquainted with my ways;

3 No word is in my tongue, O Lord,
that is not known to thee;
Thou haſt beſet me round about,
and laid thy hand on me.
4 Such knowledge is too wonderful,
and paſt my ſkill to gain;
It is ſo high, that I unto
the ſame cannot attain.

5 From thy all-ſeeing Spirit then,
Lord, whither ſhall I go?
Or whither ſhall I fly away
from thy preſence alſo?
6 For if to heav'n I do climb up,
lo, thou art preſent there;
In hell if I lie down below,
ev'n there thou doſt appear:

7 Yea, let me take the morning wings,
and let me go and dwell
Ev'n in the very utmoſt parts,
where flowing ſeas do ſwell:
8 Yet certainly there alſo ſhall
thy hand me lead and guide,
And thy right hand ſhall hold me faſt,
and make me to abide.

9 Or if I ſay, the darkneſs ſhall
ſhroud me quite from thy ſight,
Ev'n then the night that is moſt dark
about me ſhall be light.
10 The darkneſs hideth not from thee,
but night doth ſhine as day;
To thee the darkneſs and the light
are both alike alway.

The Second Part.

11 For thou poſſeſſed haſt my reins,
and thou didſt cover me
Within my mother's womb, when I
was there incloſ'd by thee.
12 Thee will I praiſe; made fearfully
and wondrouſly I am;
Thy works are marvellous, right well
my ſoul doth know the ſame.

13 My bones they are not hid from thee,
although in ſecret place
I have been made, and in the earth
beneath I ſhaped was.

14 When I was formleſs, then thine eye
ſaw me; for in thy book
Were all my members written, and
nought after faſhion took.

15 The thoughts therefore of thee, O God,
how dear are they to me!
And of them all, how very great
the endleſs numbers be!
16 If I ſhould count them, lo, their ſum
more than the ſand they be;
And whenſoever I awake
I preſent am with thee.

17 The wicked and ungodly thou
moſt certainly wilt ſlay;
Therefore now, all ye bloody men,
depart from me away.
18 Theſe are the men, O Lord, who ſpeak
moſt wickedly of thee,
And take thy Name in vain, becauſe
thy enemies they be.

19 Hate I not them that hate thee, Lord,
and that in earneſt wiſe?
Am I not grieved with all thoſe
that up againſt thee riſe?
20 I hate them with a perfect hate,
ev'n as my utter foes;
Try me, O God, and know my heart,
my thoughts prove and diſcloſe:

21 Conſider, Lord, if wickedneſs
in me there any be;
And in thy way, O God, my guide,
for ever lead thou me.

PSALM CXL. N.

1 LORD, ſave me from the evil man,
and from his pride and ſpight,
And from all thoſe alſo who go
in violence delight:
2 Who evermore on me make war,
their tongues, lo, they have whet
Like ſerpents; underneath their lips
is adders' poiſon ſet.

3 Keep me, O Lord, from wicked hands,
preſerve me to abide
Free from the cruel man that means
to cauſe my ſteps to ſlide.
4 The proud have laid a ſnare for me,
and they have ſpread a net
With cords in my path-way, and gins
for me alſo have ſet.

5 Therefore I ſaid unto the Lord,
Thou art my God alone,
Hear me therefore, O hear the voice
wherewith I pray and moan.
6 O Lord my God, thou only art
the ſtrength that ſaveth me;
My head in day of battle hath
been cover'd ſtill by thee.

7 Let not, O Lord, the wicked have
the end of his deſire,
Perform not his ill thought, leſt he
with pride be ſet on fire.
8 Of them that compaſs me about,
the chiefeſt of them all,
Lord, let the miſchief of their lips
upon their own heads fall;

9 Let coals fall on them, let them be
caſt in conſuming flame,
And in deep pit, that never they
may riſe out of the ſame.
10 For no backbiters ſhall on earth
be ſet in ſtable plight;
And evil to deſtruction ſtill
ſhall hunt the cruel wight.

11 I know the Lord th' afflicted will
revenge, and judge the poor;
The juſt ſhall praiſe thy Name, and ſhall
dwell with thee evermore.

PSALM

PSALM CXLI. N.

1 O Lord, upon thee do I call,
then haſte thee unto me,
And hearken thou unto my voice,
when I do cry to thee:
2 As incenſe let my prayers be
directed in thine eyes,
And the uplifting of my hands
as ev'ning ſacrifice.

3 For guiding of my mouth, O Lord,
ſet thou a watch before,
And alſo of my moving lips,
O Lord, keep thou the door.
4 That I ſhould wicked works commit
incline thou not my heart,
With ill men of their delicates,
Lord, let me eat no part.

5 But let the righteous ſmite me, Lord,
for that is good for me;
Let him reprove me, and the ſame
a precious oil ſhall be:
6 Such ſmiting ſhall not break my head,
the time ſhall ſhortly fall,
When I ſhall in their miſery
make prayers for them all:

7 And when in ſtony places down
their judges ſhall be caſt,
Then ſhall they hear my words, becauſe
they have a pleaſant taſte.
8 Our bones about the pit's mouth are
all ſcattered and ſound,
As when one breaketh and doth hew
the wood upon the ground.

9 But, O my Lord and God, my eyes
do look up unto thee;
In thee is all my truſt, let not
my ſoul forſaken be:
10 Keep and preſerve me from the ſnare
which they for me have laid,
And from the gins of wicked men,
whereof I am afraid.

11 The wicked into their own nets
together let them fall,
While I do by thy help eſcape
the danger of them all.

PSALM CXLII. N.

1 UNTO the Lord God with my voice
I did ſend out my cry,
And with my ſtrained voice unto
the Lord God prayed I;
2 My meditation in his ſight
to pour I did not ſpare,
And in the preſence of the Lord
my trouble did declare.

3 Although perplexed was my ſoul,
my path was known to thee:
In way where I did walk a ſnare
they ſilly laid for me.
4 I look'd and view'd on my right hand,
but none there would me know;
All refuge failed me, and for
my ſoul none care did ſhow.

5 Then cried I to thee, and ſaid,
O Lord, my hope thou art,
And in the land of the living
my portion and my part.
6 Hear now my cry, for I am brought
full low; deliver me
From them that do me perſecute,
for me too ſtrong they be:
7 That I may praiſe thy Name, my ſoul
from priſon, Lord, bring out:
When thou art good to me, the juſt
ſhall compaſs me about.

PSALM CXLIII. N.

1 LORD, hear my pray'r and my complaint
which I do make to thee,
And in thy native truth, and in
thy juſtice, anſwer me.
2 In judgment with thy ſervant, Lord,
O enter not at all:
For juſtify'd be in thy ſight
not one that liveth ſhall.

3 The enemy purſu'd my ſoul,
my life to ground hath thrown,
And laid me in the dark like them
that are to grave gone down:
4 Therefore my ſpirit in me is
in great perplexity,
My heart within me is alſo
afflicted grievouſly.

5 Yet I record time paſt, and on
thy works I meditate,
Yea, I do muſe upon the works
that thy hands have create.
6 To thee, O Lord my God, do I,
ſtretch forth my craving hands;
My ſoul deſireth after thee,
as do the thirſty lands.

7 Hear me with ſpeed, my ſpirit fails,
hide not thy face, leſt I
Be like to them that in the pit
ſink down, and there do lie:
8 Let me thy loving-kindneſs in
the morning hear, and know;
For in thee is my truſt, ſhew me
the way that I ſhould go.

9 For unto thee I lift my ſoul,
O Lord, deliver me
From all mine enemies, for I
have hid myſelf with thee.
10 Teach me to do thy will, for thou,
thou art my God alway,
Let thy good Spirit to the land
of mercy me convey.

11 For thy Name's ſake with quick'ning grace
alive do thou me make,
And out of trouble bring my ſoul,
ev'n for thy juſtice' ſake;
12 And of thy mercy ſlay my foes,
let them deſtroyed be
That do oppreſs my ſoul, for I
a ſervant am to thee.

PSALM CXLIV. N.

1 BLESS'D be the Lord my ſtrength, that
inſtruct my hands to fight, (doth
The Lord that doth my fingers frame
to battle by his might.
2 He is my hope, my fort and tow'r,
deliverer and ſhield;
In him I truſt: my people he
ſubdues to me to yield.

3 O Lord, what thing is man, that him
thou doſt ſo highly prize!
Or ſon of man, that upon him
thou thinkeſt in ſuch wiſe!
4 Man is but like to vanity;
ſo paſs his days to end,
As fleeting ſhade. Bow down, O Lord,
the heav'ns, and thence deſcend.

5 The mountains touch, and they ſhall ſmoke,
caſt forth thy lightnings' flame,
And ſcatter them; thy arrows ſhoot,
conſume them with the ſame.
6 Send down thy hand from heav'n above,
O Lord, deliver me,
Take me from waters great, from hand
of ſtrangers ſet me free:

7 Whoſe ſubtile mouth of vanity
with flatt'ring words doth treat,
And their right hand is a right hand
of falſehood and deceit.
8 A new ſong will I ſing to thee,
O God the Lord moſt high,
And on a ten-ſtring'd lute alſo
praiſe thee moſt joyfully.

9 Ev'n

9 Ev'n he it is that only gives
deliverance to kings;
Unto his servant David help
from hurtful sword he brings:
10 From strangers' hand me save and shield,
whose mouth talks vanity,
And their right hand is a right hand
of guile and subtility.

11 That so our sons may be as plants
which growing youth doth rear,
Our daughters as carv'd corner-stones,
like to a palace fair;
12 Our garners full, and plenty may
of sundry sorts be found:
Our sheep bring thousands, in our streets
ten thousands may abound:

13 Our oxen be to labour strong,
that none may us invade;
No goings-out there be, nor cries
within our streets be made.
14 The people happy are that with
such blessings great are stor'd;
Yea, blessed all the people are
whose God is God the Lord.

PSALM CXLV. N.

1 THEE will I laud, my God and King,
and bless thy Name alway:
For ever will I praise the same,
and bless thee day by day.
2 Great is the Lord, most worthy praise,
his greatness none can reach;
From race to race they shall thy works
praise, and thy power preach.

3 I of thy glorious majesty
the beauty will record,
And meditate upon thy works
most wonderful, O Lord:
4 And they shall of thy pow'r, and of
thy fearful acts, declare;
And I to publish all abroad
thy greatness will not spare:

5 And they into the mention shall
break of thy goodness great,
And I aloud thy righteousness
in singing will repeat.
6 The Lord our God most gracious is,
and merciful also,
Of great abounding mercy, and
to anger he is slow;

7 Yea, good to all; and all his works
his mercy doth exceed:
Lo, all thy works do praise thee, Lord,
and honour thee indeed.
8 Thy saints do bless thee, and they do
thy kingdom's glory show,
And blaze thy pow'r, to cause the sons
of men the same to know;

The Second Part.

9 And of thy kingdom's majesty
do spread the glorious praise,
Thy kingdom, Lord, a kingdom is
that doth endure always;
10 And thy dominion through each age
endures without decay;
The Lord upholdeth them that fall,
their sliding he doth stay.

11 The eyes of all do wait on thee,
thou dost them all relieve;
And thou to each sufficing food
in season due dost give.
12 Thou openest thy plenteous hand,
and bounteously dost fill
All things whatever that do live
with gifts of thy good will.

13 The Lord is just in all his ways;
his works are holy all;
And he is near all those that do
in truth upon him call:

14 He the desires of all them that
fear him will he fulfil,
And he will hear them when they cry,
and save them all he will.
15 The Lord preserves all those to him
that bear a loving heart;
But he all them that wicked are
will utterly subvert.
16 My thankful mouth shall gladly speak
the praises of the Lord:
All flesh to praise his holy Name
for ever shall accord.

PSALM CXLVI. J. H.

1 MY soul, praise thou the Lord always,
my God I will confess;
While breath and life prolong my days
my tongue no time shall cease.
2 Trust not in worldly princes then,
though they abound in wealth;
Nor in the sons of mortal men,
in whom there is no health.

3 For why? their breath doth soon depart,
to earth anon they fall,
And then the counsels of their heart
decay and perish all.
4 Blessed and happy are all they
whom Jacob's God doth aid,
And he whose hope doth not decay,
but on the Lord is staid;

5 Who made the earth and waters deep,
the heav'ns most high withal;
Who doth his word and promise keep
in truth, and ever shall.
6 With right always doth he proceed
for such as suffer wrong,
The poor and hungry he doth feed,
and loose the fetters strong.

7 The Lord doth send the blind their sight,
the lame to limbs restore;
He loveth all that are upright,
and just men evermore:
8 He doth defend the fatherless,
and strangers sad in heart;
He frees the widow from distress,
and ill men's ways subvert.

9 The Lord thy God eternally,
O Sion, still shall reign,
In time of all posterity
for ever to remain.

PSALM CXLVII. N.

1 PRAISE ye the Lord, for it is good
unto our God to sing;
For it is pleasant, and to praise
it is a comely thing.
2 The Lord his own Jerusalem
he buildeth up alone,
And the dispers'd of Israel
doth gather into one:

3 He heals the broken in their heart,
their sores up doth he bind:
He counts the number of the stars,
and names them in their kind.
4 Great is the Lord, great is his pow'r,
his wisdom infinite:
The Lord relieves the meek, and throws
to ground the wicked wight.

5 Sing unto God the Lord with praise,
unto the Lord rejoice,
And to our God upon the harp
advance your singing voice.
6 He covers heav'n with clouds, and for
the earth prepareth rain,
And on the mountains he doth make
the grass to grow again:

7 He gives to beasts their food, and to
young ravens when they cry;
His pleasure not in strength of horse,
nor in man's legs doth lie;

8 But in all thoſe that do him fear
the Lord hath his delight,
And ſuch as do attend upon
his mercies' ſhining light.

The Second Part.

9 O praiſe the Lord, Jeruſalem,
thy God, O Sion, praiſe;
For he the bars hath forged ſtrong
wherewith thy gates he ſtays.
10 Thy children in thee he hath bleſs'd,
and in thy borders he
Doth ſettle peace, and with the flour
of wheat he filleth thee:

11 And his command likewiſe upon
the earth he ſendeth out;
Alſo his word with ſpeedy courſe
doth ſwiftly run about:
12 He giveth ſnow like wool, and froſt
like aſhes ſcatters wide;
Like morſels caſts his ice: the cold
thereof who can abide?

13 He ſendeth forth his mighty word,
and melteth them again;
His wind he makes to blow, and then
the waters flow amain.
14 The doctrine of his holy word
to Jacob he doth ſhow,
His ſtatutes and his judgments he
gives Iſrael to know.

15 With any nation hath he not
ſo dealt, nor have they known
His ſecret judgments: ye therefore,
praiſe ye the Lord alone.

PSALM CXLVIII. J. H.

1 GIVE laud unto the Lord,
From heav'n that is ſo high:
Praiſe him in deed and word,
Above the ſtarry ſky:
And alſo ye,
His angels all,
Armies royal,
Praiſe joyfully.

2 Praiſe him both moon and ſun,
Which are ſo clear and bright;
The ſame of you be done,
Ye glitt'ring ſtars of light.
And ye no leſs,
Ye heavens fair,
Clouds of the air,
His praiſe expreſs:

3 For at his word they were
All formed, as we ſee,
At his voice did appear
All things in their degree,
Which he ſet faſt;
To them he made
A law and trade
Always to laſt.

4 Extol and praiſe God's name
On earth, ye dragons fell;
All deeps do ye the ſame,
For it becomes you well;
The ſame do ye,
Fire, hail, ice, ſnow,
And ſtorms that blow
At his decree.

5 The hills and mountains all,
And trees that fruitful are.
The cedars great and tall,
His worthy praiſe declare;
Beaſts and cattle,
Yea, birds of wing,
And worms creeping,
That on earth dwell.

6 All kings both great and ſmall,
With all their pompous train;
Princes, and judges all,
That in the world remain,
Exalt his name:
Young men and maids,
Old men and babes,
Do ye the ſame.

7 For his Name ſhall we prove
To be moſt excellent,
Whoſe praiſe is far above
The earth and firmament;
For ſure he ſhall
Exalt with bleſs
The horn of his,
And help them all.

8 His ſaints all ſhall forth tell
His praiſe and worthineſs,
The ſons of Iſrael
Each one, both more and leſs:
And alſo they
That with good will
His words fulfil,
And him obey.

PSALM CXLIX. N.

1 SING ye unto the Lord our God
a new rejoicing ſong,
And let the praiſe of him be heard
his holy ſaints among.
2 Let Iſrael rejoice in God,
and praiſes to him ſing,
And let the ſeed of Sion be
moſt joyful in their King:

3 Let them ſound praiſe with voice of lute
unto his holy Name,
And with the timbrel and the harp
ſing praiſes to the ſame.
4 For why? the Lord his pleaſure all
hath in his people ſet,
And by deliv'rance he will raiſe
the meek to glory great.

5 With glory and with honour now
let all his ſaints rejoice,
Aloud upon their beds alſo
advance their ſinging voice:
6 And in their mouths let be the high
praiſes of God the Lord,
And in their hands likewiſe a ſharp
and a two-edged ſword;

7 To plague the heathen, and correct
the people with their hands;
To bind their ſtately kings in chains,
their lords in iron bands;
8 To execute on them the doom
that written was before:
This honour all his ſaints ſhall have:
praiſe ye the Lord therefore.

PSALM CL. N.

1 YIELD unto God the mighty Lord
praiſe in his holineſs,
And in the firmament of his
great pow'r praiſe him no leſs.
2 Advance his Name, and praiſe him in
his mighty acts always;
According to his excellence
and greatneſs give him praiſe.

3 His praiſes with the princely noiſe
of ſounding trumpets blow;
Praiſe him upon the viol, and
upon the harp alſo:
4 Praiſe him with timbrel and with flute
organs and virginals,
With ſounding cymbals praiſe ye him,
praiſe him with loud cymbals.

5 Whatever hath the benefit
of breathing, praiſe the Lord:
To praiſe his great and holy Name
agree with one accord.

The End of the PSALMS.

VENI CREATOR.

1 COME Holy Ghoſt, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love:
2 Viſit our minds, and into us
thy heav'nly grace inſpire;
That truth and godlineſs we may
purſue with full deſire.

3 Thou art the very Comforter
in all grief and diſtreſs;
The heav'nly gift of God moſt high,
which no tongue can expreſs;
4 The fountain and the living ſpring
of joy celeſtial;
The fire ſo bright, the love ſo ſweet,
and unction ſpiritual.

5 Thou in thy gifts art manifold,
whereby Chriſt's Church doth ſtand;
In faithful hearts writing thy law,
the finger of God's hand.
6 According to thy promiſe made,
thou giveſt ſpeech with grace;
That through thy help God's praiſes may
reſound in ev'ry place.

7 O Holy Ghoſt, into our ſouls
ſend down thy heav'nly light;
Inflame our hearts with fervent love
to ſerve God day and night.
8 Our weakneſs ſtrengthen and confirm,
which feeble is and frail,
That neither devil, world, nor fleſh,
againſt us may prevail.

9 Our enemies put far from us,
and help us to obtain
Peace in our hearts with God and man,
the beſt and trueſt gain:
10 And grant, O Lord, that thou being
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.

11 Such meaſures of thy pow'rful grace
grant, Lord, to us, we pray;
That thou may'ſt be our Comforter
at the laſt dreadful day.
12 Of ſtrife and all diſſention, Lord,
do thou diſſolve the bands,
And knit the knots of peace and love
throughout all Chriſtian lands.

13 Grant us the grace that we may know
the Father of all might;
That we of his beloved Son
may gain the bliſsful ſight:
14 And that we may with perfect faith
always acknowledge thee;
The Sp'rit of Father and of Son,
one God in perſons three.

15 To God the Father laud and praiſe,
and to his bleſſed Son,
And to the Holy Sp'rit of grace,
co-equal three in one.
16 And pray we that our only Lord
would pleaſe his Sp'rit to ſend
On all that ſhall profeſs his Name,
from hence to the world's end. Amen.

The Song of St. Ambroſe, *called* Te Deum.

1 WE praiſe thee God, and thee confeſs
the only Lord to be,
And as eternal Father, all
the earth doth worſhip thee.
2 To thee all Angels cry, the heav'ns,
and all the pow'rs therein:
To thee inceſſantly do cry
Cherub and Seraphin.

3 O holy, holy, holy Lord,
of ſabaoth Lord the God:
Thro' heav'n and earth thy praiſe is ſpread,
and glory all abroad.

4 Th' Apoſtles' glorious company
yield praiſes unto thee;
The Prophets' goodly fellowſhip
praiſe thee inceſſantly.

5 The noble and victorious hoſt
of Martyrs ſound thy praiſe;
The holy Church throughout the world
acknowledge thee always;
6 Father of endleſs Majeſty
they do acknowledge thee,
And Chriſt, thy honourable, true,
and only Son to be:

7 The Holy Ghoſt the Comforter;
of glory thou art King,
O Chriſt, and of the Father art
the Son everlaſting.
8 When ſinful man's decay in hand
thou tookeſt to reſtore,
To be inclos'd in Virgin's womb
thou didſt not, Lord, abhor.

9 When thou of death hadſt overcome
the ſharpneſs through thy might,
Heav'ns kingdom thou didſt open ſet
to each believing wight.
10 In glory of the Father thou
doſt ſit on God's right hand:
We truſt that thou ſhalt come our Judge,
our cauſe to underſtand.

11 Lord, help thy ſervants, whom thou haſt
bought with thy precious blood,
And in eternal glory ſet
them with thy ſaints moſt good.
12 O Lord, do thou thy people ſave,
bleſs thine inheritance:
Lord, govern them, we pray thee, and
for ever them advance.

13 We magnify thee day by day,
always world without end,
And do adore thy holy Name:
vouchſafe us to defend
14 From ſin this day: have mercy, Lord,
have mercy on us all:
And on us, as we truſt in thee,
Lord, let thy mercy fall.

15 O Lord, I have repoſed all
my confidence in thee;
Therefore let no confounding ſhame
my portion ever be.

The Song of Zacharias, *called* Benedictus.

1 THE only Lord of Iſrael
be praiſed evermore,
For through his viſitation and
his mercy kept in ſtore,
2 His people now he hath redeem'd
that long hath been in thrall,
And ſpread abroad his ſaving health
upon his ſervants all.

3 In David's houſe his ſervant true,
according to his mind,
And alſo his anointed King,
as we in ſcripture find:
4 As by his holy prophets all
he often did declare,
The which were ſince the world began,
his ways for to prepare.

5 That we might be delivered
from thoſe that make debate,
Ev'n from the hands of enemies,
and all that do us hate.
6 The mercy which he promiſed
our fathers to fulfil,
And think upon his cov'nant made
according to his will:

7 And alſo to perform the oath
which he before had ſworn
To Abraham our father dear,
for us that were forlorn:

8 That

8 That he would give himself for us,
and us from bondage bring
Out of the hands of all our foes,
to serve our heav'nly King:

9 And that without all kind of fear,
also in righteousness;
And likewise for to lead our lives,
in stedfast holiness.
10 And thou, O child, which now art born,
and of the Lord elect,
Shalt prophet of the Highest be,
his way for to direct.

11 For thou shalt go before his face
for to prepare his ways,
And also for to teach his will
and pleasure all thy days:
12 To give them knowledge how that their
salvation now is near,
And that remission of their sins
is through his mercy dear:

13 Whereby the Day-spring from on high
descended from his seat,
To give light unto them that sat
in darkness very great:
14 To lighten those that shadow'd be
with death, and are oppress;
And also for to guide our feet
the way to peace and rest.

The Song of the Blessed Virgin Mary, *called* Magnificat.

1 MY soul doth magnify the Lord,
my spirit evermore
Rejoiceth in the Lord my God,
who is my Saviour.
2 And why? Because he did regard
and had respect unto
The low estate of his handmaid,
and let the mighty go.

3 For now, behold, all nations, and
the generations all,
From this time forth for evermore
shall me right blessed call:
4 Because he hath me magnify'd,
who is the Lord of might,
Whose Name be ever sanctify'd
and praised day and night.

5 For with his mercy and his grace
all men he doth enflame,
Throughout the generations all
that fear his holy Name.
6 He shew'd strength with his mighty arm,
and made the proud to start,
With all imaginations that
were in their wicked heart:

7 He hath put down the mighty ones
from their supernal seat,
And did exalt the meek in heart
ev'n from their low estate:
8 The hungry he replenished
with all things that were good,
And through his pow'r he made the rich
oft-times to want their food.

9 And calling to remembrance his
great mercy very well,
Hath holpen up most graciously
his servant Israel;
10 According to his promise made
to Abraham before,
And to his seed successively,
to stand for evermore.

The Song of Simeon, *called* Nunc dimittis.

1 O Lord my God, because my heart
hath longed earnestly,
My Lord and Saviour to behold,
and see before I die:

2 The joy and health of all mankind
desired long before;
Who now is come into the world,
lost man for to restore.

3 Then suffer, Lord, thy servant now
in peace for to depart,
According to thy holy word,
which doth rejoice my heart;
4 Because my eyes, which thou hast made
to give my body light,
Have now beheld thy saving health,
which is the Lord of might;

5 Whom thou hast mercifully set,
of thy abundant grace,
In open sight, and visible
before all people's face;
6 The Gentiles to illuminate
who do in darkness dwell,
Also to be the glory of
thy people Israel.

The Apostles' Creed; *or, The* Articles *of the* Christian Faith.

1 ALL my belief and confidence
is in the Lord of might,
The Father, who all things hath made,
the day and also night,
2 The heav'ns and firmament likewise,
and also ev'ry star,
The earth, and all that is therein,
which pass man's reason far.

3 And in like manner I believe
in Christ our Lord his Son,
Co-equal with the Deity,
and man in flesh and bone;
4 Conceived by the Holy Ghost,
his word doth me assure;
And of his mother Mary born,
yet she a virgin pure.

5 Because mankind to Satan was
for sin in bond and thrall,
He came and offer'd up himself
to death, to save us all;
6 And suffering most grievous pain,
then Pilate being judge,
Was crucify'd upon the cross,
and thereat did not grudge.

7 And so he died in the flesh,
but quick'ned by the Spirit;
His body then was buried,
that we might life inherit.
8 His soul did after this descend
into the lower parts;
A dread to wicked spirits, but
joy unto faithful hearts:

9 And on the third day of his death
he rose to life again,
That so he might be glorify'd,
and freed from grief and pain.
10 Ascending up above the heav'ns
to sit in glory still
On God's right hand, his Father dear,
according to his will;

11 Until the day of judgment, when
he shall return again
With angels' pow'r, though of that day
we ignorant remain,
12 To judge all people righteously,
whom he hath dearly bought,
The living and the dead also,
whom he hath made of nought.

13 And in the Holy Ghost also,
author of purity,
In Trinity the third person
believe I stedfastly;
14 The Catholick and holy Church,
that God's word doth maintain,
And holy Scripture doth allow,
which Satan doth disdain.

15 And

13 And also I do truſt to have
by Jeſus Chriſt his death
Releaſe and pardon of my ſins,
and that only by faith:
16 What time all fleſh ſhall riſe again
before the Lord of might,
And ſee him with their outward eyes,
which now do give them light.

17 Then ſhall our Saviour Jeſus Chriſt
the sheep and goats divide,
That he may give eternal life
to thoſe whom he hath try'd,
18 Within his realm celeſtial
in glory for to reſt,
With all his holy company
of Saints and Angels bleſt;

19 Who ſerve the Lord omnipotent,
and him always adore:
To whom be all dominion, and
all praiſe for evermore.

The Symbol or Creed of St. Athanasius, *called* Quicunque vult.

1 WHAT man ſoever he be, that
ſalvation hopes to gain,
The Catholick Belief he muſt
before all things retain.
2 Which Faith, unleſs he whole do keep,
and undefiledly,
Eternally, without all doubt,
he ſhall be ſure to die.

3 The Catholick Belief is this,
That God we worſhip One
In Trinity, and Trinity
in Unity alone;
4 So as we neither do confound
the Perſons of the Three,
Nor yet the ſubſtance whole of One
in ſunder parted be.

5 One Perſon of the Father is,
another of the Son;
Another Perſon proper of
the Holy Ghoſt alone.
6 Of Father, Son, and Holy Ghoſt,
but One the Godhead is;
Glory the ſame, co-eternal
the Majeſty likewiſe.

7 Such as the Father is, ſuch is
the Son in each degree,
And ſuch alſo we do believe
the Holy Ghoſt to be.
8 The Father he is uncreate,
and uncreate the Son;
The Holy Ghoſt is uncreate,
ſo uncreate each one.

9 Father incomprehenſible,
ſo likewiſe is the Son;
Comprehenſible alſo is
the Holy Ghoſt of none.
10 The Father is eternal, and
the Son eternal ſo;
And in like ſort eternal is
the Holy Ghoſt alſo.

11 And yet though we believe that each
of theſe eternal be;
Yet there but one Eternal is,
and not Eternals three:
12 As not incomprehenſible,
nor yet uncreate three;
But one Incomprehenſible,
one Uncreate hold we.

13 As the Father almighty is,
the Son is ſo likewiſe;
And in like manner almighty
the Holy Spirit is.

14 And albeit that ev'ry one
of theſe almighty be,
Yet there but one Almighty is,
and not Almighties three.

15 The Father God is, God the Son,
God Holy Ghoſt alſo;
Yet are there not three Gods to be,
but one God, and no mo.
16 So likewiſe Lord the Father is,
and Lord alſo the Son,
And Lord the Holy Ghoſt; yet are
there not three Lords, but one.

17 For as we are compell'd to grant
by Chriſtian verity,
Each of the Perſons by himſelf
both God and Lord to be;
18 So Catholick Religion doth
ſtrictly forbid alway,
That either Gods be three, or that
there Lords be three, to ſay.

19 Of none the Father is, not made,
created, nor begot;
The Son is of the Father, not
create, nor made, but got;
20 The Holy Ghoſt is of them both,
the Father and the Son;
Not made, created, nor begot,
but doth proceed alone.

21 So we one Father hold only,
one Son alſo, not three:
One Holy Ghoſt alone, and not
three Holy Ghoſts to be.
22 None in this Trinity before,
nor after other is,
Nor greater any than the reſt,
nor leſſer be likewiſe:

23 But ev'ry one among themſelves,
of all the Perſons three,
Together co-eternal all,
and all co-equal be.
24 So Unity in Trinity,
as it is ſaid before,
And Trinity in Unity
we always muſt adore.

25 Therefore what man ſoever that
ſalvation hopes to gain,
This Faith touching the Trinity
of force he muſt retain.
26 And needful to eternal life
it is, that ev'ry wight,
The incarnation of our Lord
he do believe aright.

27 For this the right Faith is, that we
believe and alſo know,
That Chriſt our Lord, the Son of God,
is God and man alſo:
28 God of his Father's ſubſtance got
before the world began,
And of his Mother's ſubſtance born
in world a very Man.

29 Both perfect God and perfect Man
in one, one Jeſus Chriſt,
That doth of reaſonable ſoul
and human fleſh ſubſiſt.
30 Touching his Godhead, equal with
his Father God is he;
Touching his Manhood, lower than
his Father in degree.

31 Who though he be both very God
and very Man alſo,
Yet is he but one Chriſt alone,
and is not perſons two:
32 One, not by turning of Godhead
into the fleſh of Man,
But by taking Manhood to God,
this Being one began;

33 All one, not by confounding of
the ſubſtance into one,
But only by the Unity
that is of one Perſon:
34 For as the reaſonable ſoul
and fleſh but one Man is,
So in one Perſon God and Man
is but one Chriſt likewiſe;

35 Who ſuffer'd for to ſave us all,
to hell he did deſcend,
The third day roſe again from death,
and did to heav'n aſcend:
36 He ſits at the right hand of God
th' Almighty Father there;
From thence to judge the quick and dead
again he ſhall appear;

37 At whoſe return all men ſhall riſe
with bodies new reſtor'd,
And of their own works they ſhall give
account unto the Lord:
38 And they into eternal life
ſhall go that have done well;
Who have done ill ſhall go into
eternal fire to dwell.

39 This is the Catholick Belief;
who doth not faithfully
Believe the ſame, without all doubt
he ſaved cannot be.

Venite, exultemus.

1 O Come and let us now rejoice,
and ſing unto the Lord,
And to our only Saviour,
alſo with one accord.
2 O let us come before his face
with inward reverence,
Confeſſing all our former ſins,
and that with diligence.

3 To thank him for his benefits
always diſtributing:
Wherefore to him right joyfully,
in pſalms now let us ſing.
4 And that becauſe our God alone,
is Lord magnificent,
And is above all other gods
a King omnipotent.

5 His people doth he not forſake
at any time or tide:
And in his hands are all the coaſts
of all the world ſo wide.
6 And with his loving countenance
he looketh every where,
And doth behold the tops of all
the mountains far and near.

7 The ſea, and all that is therein,
are his, for he them made:
Alſo his hands hath faſhioned
the earth, which doth not fade.
8 O come therefore and worſhip him,
and down before him fall;
And let us kneel before the Lord,
the which hath made us all.

9 He is our God, our Lord and King,
and we his people are,
His flock and ſheep of his paſture,
of whom he taketh care.
10 This day if you will hear his voice,
then harden not your heart,
As in the bitter murmuring,
when ye were in deſert.

11 Which thing was of their negligence
committed in the time
Of trouble in the wilderneſs,
a great and grievous crime.
12 Whereas your fathers tempted me,
and try'd me every way;
They proved me, and ſaw my works,
what I could do or ſay.

13 Theſe forty years have I been griev'd
with this generation:
And evermore I ſaid they err'd
in their imagination.
14 Wherewith their hearts were cumbered ſo
long time and many days:
Wherefore I ſaid, Aſſuredly
they have not known my ways.

15 To whom I in my anger ſwore
that they ſhould not be bleſt,
Nor ſee my joys celeſtial,
nor enter in my reſt.

Gloria Patri.

ALL laud and praiſe be to thee, Lord,
O that of might art moſt,
To God the Father and the Son,
and to the Holy Ghoſt;
As it in the beginning was,
for ever heretofore,
And is now at this preſent time,
and ſhall be evermore.

The Lord's Prayer, *or* Pater-noſter.

1 OUR Father which in heav'n art, Lord.
Hallowed be thy Name:
Thy kingdom come. Thy will be done
in earth, even as the ſame
2 In heaven is. Give us, O Lord,
our daily bread this day.
As we forgive our debtors, ſo
forgive our debts we pray.

3 Into temptation lead us not;
from evil keep us free:
For kingdom, pow'r, and glory is
thine to eternity.

The Lord's Prayer. D. COX.

1 OUR Father, which in heaven art,
And mak'ſt us all one brotherhood;
To call upon thee with one heart,
Our heav'nly Father and our God;
Grant, we pray not with lips alone,
But with our hearts deep ſigh and groan,

2 Thy bleſſed Name be ſanctify'd,
Thy holy word might us inflame,
In holy life for to abide,
To magnify thy holy Name:
From all errors defend and keep
The little flock of thy poor ſheep.

3 Thy kingdom come even at this hour,
And henceforth everlaſtingly.
Thine Holy Ghoſt into us pour,
With all his gifts moſt plenteouſly.
From Satan's rage and filthy band,
Defend us with thy mighty hand.

4 Thy will be done with diligence,
Like as in heaven, in earth alſo:
In trouble grant us patience,
Thee to obey in wealth and woe:
Let not fleſh, blood, or any ill,
Prevail againſt thy holy will.

5 Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war and from bloodſhed,
Alſo from ſickneſs and famine:
That we may live in quietneſs,
Without all greedy carefulneſs.

6 Forgive us our offences all,
Relieve our careful conſcience:
As we forgive both great and ſmall,
Which unto us have done offence.
Prepare us, Lord, for to ſerve thee
In perfect love and unity.

7 O Lord, into temptation
Lead us not when the fiend doth rage,
To withſtand his invaſion
Give pow'r and ſtrength to ev'ry age:
Arm and make ſtrong thy feeble hoſt
With faith and with the Holy Ghoſt.

8 From evil, Lord, deliver us,
The days and times are dangerous:
From everlaſting death ſave us,
And in our laſt need comfort us.
A bleſſed end to us bequeath,
Into thy hands our ſouls receive.

9 For thou, O Lord, art King of kings,
And thou haſt power over all:
Thy glory ſhineth in all things,
In the wide world univerſal.
Amen, let it be done, O Lord,
That we have pray'd with one accord.

The Ten Commandments of God. *Exod.* xx. W. W.

1 HEAR, Iſrael, and what I ſay
give heed to underſtand;
I am the Lord thy God that brought
thee out of Egypt land,
2 Ev'n from the houſe wherein thou didſt
in thraldom live a ſlave:
None other gods at all before
my preſence ſhalt thou have.

3 No manner of grav'n image ſhalt
thou make at all to thee;
Nor any other figure elſe
ſhall counterfeited be
4 Of any thing in heav'n above,
nor in the earth below,
Nor in the waters under earth,
to them thou ſhalt not bow,

5 Nor ſhalt them ſerve: the Lord thy God
a jealous God is he,
Who puniſheth the parents' faults
to third and fourth degree,
6 Upon the children that me hate;
and mercy doth diſplay
To thouſands of ſuch as me love,
and my commands obey.

7 The Name thou of the Lord thy God
in vain ſhalt never uſe:
For him that takes his Name in vain
he never will excuſe.
8 Remember that thou holy keep
the ſacred Sabbath-day:
Six days thou labour ſhalt, and do
thy needful works alway;

9 The Lord thy God the ſeventh hath ſet
for thee to reſt upon;
No work then ſhalt thou do in it
thyſelf, nor yet thy ſon,
10 Thy daughter, ſervant, nor thy maid,
thy ox, nor yet thy aſs,
Nor ſtranger that within thy gates
hath his abiding place.

11 For in ſix days God heav'n and earth,
and all therein did make;
And after that, his reſt he did
upon the ſeventh day take.
12 Wherefore he bleſs'd the day that he
for reſting did ordain,
And ſacred to himſelf alone
appointed to remain.

13 Give honour to thy Parents, that
prolong'd thy days may be
Upon the land the which the Lord
thy God hath given thee.
14 Thou ſhalt no murder do. Nor ſhalt
commit adultery.
Thou ſhalt not ſteal. Nor witneſs falſe
againſt thy neighbour be.

15 Thou ſhalt not covet houſe that to
thy neighbour doth belong;
Nor covet ſhalt in having of
his wife, to do him wrong.
16 Nor his man-ſervant, nor his maid,
nor ox nor aſs of his,
Nor any other thing that to
thy neighbour proper is.

The Petition.

1 THY Spirit grant to us, O Lord,
to keep theſe laws our hearts reſtore;
And cauſe us all with one accord
to magnify thy Name therefore:
2 For of ourſelves no ſtrength we have
to keep theſe laws after thy will:
Thy might therefore, O Chriſt, we crave,
that we in thee may them fulfil.

3 Lord, for thy Name's ſake, grant us this,
thou art our ſtrength, O Saviour Chriſt,
Of thee to ſpeed how can we miſs,
in whom our treaſure doth conſiſt?
4 To thee for evermore be praiſe
with the Father in each reſpect,
And with the Holy Ghoſt always,
the Comforter of thine elect.

A Prayer to the Holy Ghoſt, *to be ſung before the Sermon.*

1 COME Holy Spirit, God of might,
the comforter of all,
Teach us to know thy word aright,
that we may never fall.
2 O Holy Ghoſt, viſit our land,
defend us with thy ſhield;
Againſt all ſin and wickedneſs,
Lord, help us, win the field.

3 O Lord, preſerve our King, and bleſs
his Council, that they may
Be ſtedfaſt in the Goſpel of
our Saviour Chriſt alway.
4 O Lord, that giv'ſt thy holy word,
ſend preachers plenteouſly,
That in the ſame we may accord,
and therein live and die.

5 O Holy Spirit, guide aright
the preachers of thy word;
That thou by them may'ſt cut down ſin,
as it were with a ſword.
6 Depart not from thy paſtors pure,
but aid them at their need,
Who break to us the bread of life,
whereon our ſouls do feed.

7 Bleſſed Spirit of truth, keep us
in peace and unity,
Keep us from ſects and errors all,
and from all hereſy.
8 Convert all thoſe that are our foes,
and bring them to thy light,
That they and we may all agree,
and praiſe thee day and night.

9 True faith in us, O Lord, increaſe,
and let love ſo abound,
That man and wife may live in peace,
and all about us round.
10 In our time give thy peace, O Lord,
to nations far and nigh;
And teach them all thy word, that they
may ſing to thee moſt High.

A Thankſgiving after the receiving of the Lord's Supper.

1 THE Lord be thanked for his gifts
and mercies evermore,
That he doth ſhew unto his ſaints;
to him be laud therefore.
2 Our tongues cannot ſo praiſe the Lord
as he doth right deſerve;
Our hearts cannot of him ſo think
as he doth us preſerve:

3 His benefits they be ſo great
to us who are but ſin,
That at our hands a recompence
he cannot hope to win.

4 O sinful man, that thou should'st have
such mercies of the Lord!
Who dost deserve most worthily.
of him to be abhorr'd.

5 Nought else but sin and wretchedness
doth rest within our hearts,
And stubbornly against the Lord
we daily act our parts.
6 The sun that in the firmament
is set for us a light,
Doth shew itself more clear and pure
than we be in his sight.

7 The heav'ns above, and all therein,
more holy are than we;
They serve the Lord in their estate,
each one in his degree:
8 They do not strive for mastership,
nor light their office set;
But serve the Lord, and do his will,
there's nothing can them let.

9 Also the earth, and all therein,
of God doth stand in awe,
Observing the Creator's will
by skilful Nature's law.
10 The sea, and all that is therein,
doth bend when God doth beck;
Spirits beneath do tremble all,
and fear his wrathful check.

11 But we, alas! for whom all these
were made them for to rule,
Do not so know or love the Lord
as doth the ox or mule.
12 A law he gave us for to know
what was his holy will;
He would us good, but we would not
avoid the thing that's ill.

13 Not one of us that seeketh out
the Lord of life to please,
Nor do'th the thing that might us lead
to Christ and quiet ease.
14 Thus are we all his enemies,
we can it not deny;
And he again of his good will
would not that we should die.

15 Therefore when remedy was none
to bring us unto life,
The Son of God our flesh did take
to end our mortal strife:
16 And all the law of God the Lord
he fully did obey,
And for our sins upon the cross
his blood our debts did pay.

17 And that we never should forget
what good for us he wrought,
A sign he left our eyes to tell
that he our bodies bought.
18 In bread and wine here visible
unto thine eyes and taste,
His mercies great thou may'st record,
if that his grace thou hast.

19 As once the corn did live and grow,
and was cut down with scythe,
And threshed out with many stripes,
out of its husk to drive;
20 And as the mill with violence
did tear it out so small,
And made it like to earthly dust,
not sparing it at all;

21 And as the oven with fire hot
doth close it up with heat,
And all this done as I have said
that it should be our meat;
22 So was the Lord in his ripe age
cut down by cruel death;
His soul he gave in torments great,
and yielded up his breath;

23 Because that he to us might be
an everlasting bread,
With much reproach and troubles great
on earth his life he led.
24 And as the grapes in pleasant time
are pressed very sore,
And plucked down when they be ripe,
and let to grow no more;

25 Because the juice that in them is,
as comfortable drink,
We might receive, and joyful be,
when sorrows make us shrink;
26 So was the blood of Christ press'd out,
also with nails and spear;
The juice thereof doth save all those
that rightly do him fear.

27 And as the corns by unity
into one loaf are knit,
So is the Lord and his whole Church,
tho' he in heav'n do sit.
28 As many grapes make but one vine,
so should we be but one
In faith and love in Christ above,
and into Christ alone.

29 Leading a life without all strife,
in quiet rest and peace;
From envy and from malice both
our hearts and tongues shall cease.
30 Which if we do, then we shall show
that we his chosen be;
By faith in him to lead a life
as always willed he.
31 And that we may so do indeed,
God send us all his grace:
Then after death we shall be sure
with him to have a place.

The humble Suit of a Sinner.

1 O Lord, on whom I do depend,
behold my careful heart;
And when thy will and pleasure is,
release me of my smart.
2 Thou seest my sorrows what they are,
my grief is known to thee;
And there is none that can remove
or take the same from me.

3 But only thou, whose aid I crave,
whose mercy still is prest
To ease all those that come to thee
for succour and for rest.
4 And since thou seest my restless eyes,
my tears and grievous groan,
Attend unto my suit, O Lord,
mark my complaint and moan.

5 For sin hath so inclosed me,
and compass'd me about,
That I am without remedy,
if mercy help not out:
6 For mortal man cannot release
or mitigate my pain,
But only Christ, my Lord and God,
who for my sins was slain;

7 Whose bloody wounds are yet to see,
tho' not with mortal eye;
Yet do thy saints behold them all,
and so I trust shall I.
8 Tho' sin doth hinder me a while,
when thou shalt see it good,
I shall enjoy the sight of him
who shed for me his blood.

9 And as thy angels and thy saints
do now behold the same,
So trust I to possess that place,
with them to praise thy Name.
10 But whilst I live here in this vale
where sinners do frequent,
Assist me ever with thy grace
my sins still to lament:

11 Leſt that I tread the ſinner's path,
and give them my conſent
To dwell with them in wickedneſs,
whereto my nature's bent.
12 Only thy grace muſt be my ſtay,
let that with me remain;
For if I fall, then of myſelf
I cannot riſe again.

13 Wherefore this is yet once again
my ſuit and my requeſt,
To grant me pardon for my ſin,
that I in thee may reſt:
14 Then ſhall my heart and tongue alſo
be inſtruments of praiſe,
And in thy church and houſe of ſaints
ſing pſalms to thee always.

The Lamentation of a Sinner.

1 O Lord, turn not thy face away
from him that lies proſtrate,
Lamenting ſore his ſinful life
before thy mercy-gate:
2 Which thou doſt open wide to thoſe
that do lament their ſin;
O ſhut it not againſt me, Lord,
but let me enter in.

3 O call me not to ſtrict account
how I have lived here,
For then I know right well, O Lord,
moſt vile I ſhall appear.
4 I need not to confeſs my life,
for ſurely thou canſt tell
What I have been; and what I am
thou knoweſt very well.

5 O Lord, thou know'ſt what things be paſt,
alſo the things that be:
Thou know'ſt alſo what is to come,
nothing is hid from thee.
6 Before the heav'ns and earth were made
thou knew'ſt what things were then,
As all things elſe that have been done
among the ſons of men.

7 And can the things that I have done
be hidden from thee then?
No, no; thou know'ſt them all, O Lord,
where they were done, and when.
8 Wherefore with tears I come to thee
to beg and to entreat,
Ev'n as a child that hath done ill,
and feareth to be beat;
9 So come I to the throne of grace,
where mercy doth abound,
Deſiring mercy for my ſin,
to heal my deadly wound.
10 O Lord, I need not to repeat
what I do beg or crave;
For thou doſt know before I aſk
the thing that I would have.

11 Mercy, good Lord, mercy I aſk,
this is the total ſum:
For mercy, Lord, is all my ſuit,
O let thy mercy come.

Another.

1 O Lord, in thee is all my truſt,
give ear unto my woeful cry:
Refuſe me not that am unjuſt,
but caſt on me thy heav'nly eye.
2 Behold how I do ſtill lament
my ſins wherein I do offend;
Shall I for them have puniſhment,
ſince thee to pleaſe I do intend?
3 No, no; thy will is not ſo bent
to deal with ſinners in thine ire:
But when in heart they do repent,
with ſpeed thou granteſt their deſire.
4 To thee therefore ſtill will I cry,
to waſh away my ſinful crime:
Thy blood, O Lord, is not yet dry,
but that it may help me in time.
5 Haſte then, O Lord, therefore I pray,
to pour on me thy gifts of grace,
That when this life ſhall paſs away,
in heav'n with thee I may have place;
6 Where thou doſt reign eternally
with God, which once thee down did ſend;
Where angels do inceſſantly
ſing praiſe to thee world without end.

Common Measure.

To Father, Son, and Holy Ghoſt,
immortal glory be;
As was, and is, and ſhall be ſtill,
to all eternity.

Another.

To Father, Son, and Holy Ghoſt,
all glory be therefore;
As in beginning was, is now,
and ſhall be evermore.

As the 25th Pſalm.

To God the Father, Son,
and Spirit, glory be;
As 'twas, and is, and ſhall be ſo,
to all eternity.

As the 100th Pſalm.

To Father, Son, and Holy Ghoſt,
all praiſe and glory be therefore;
As in beginning was, is now,
and ſo ſhall be for evermore.

Another.

To Father, Son, and Holy Ghoſt,
the God whom earth and heav'n adore,
Be glory, as it was of old,
is now, and ſhall be evermore.

As the 104th Pſalm.

By Angels in heav'n
of every degree,
And Saints upon earth,
all praiſe be addreſt
To God in Three Perſons,
one God ever bleſt;
As it has been, now is,
and always ſhall be.

As the 113th Pſalm.

To Father, Son, and Holy Ghoſt,
The God whom heav'n's triumphant hoſt,
And ſuff'ring Saints on earth adore,
Be glory as in ages paſt,
As now it is, and ſo ſhall laſt,
When time itſelf ſhall be no more.

As the 148th Pſalm

To God the Father, Son,
and Spirit ever bleſt,
Eternal Three in One
all worſhip be addreſt,
As heretofore
It was, is now,
And ſhall be ſo
For evermore.

As Veni Creator.

All glory to the Trinity
that is of mighties moſt,
To God the living Father, and
the Son and Holy Ghoſt;
As it hath been in all the time
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As it is now, and ſo ſhall be
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Theſe following are at the End of the Pſalms.

Veni Creator.
The Song of Saint *Ambroſe*, called *Te Deum.*
The Song of *Zacharias*, called *Benedictus*,
The Song of the Bleſſed Virgin *Mary*, called *Magnificat.*
The Song of *Simeon*, called *Nunc dimittis*,
The Apoſtles' Creed; or, The Articles of the Chriſtian Faith.
The Creed of Saint *Athanaſius.*
Venite, exultemus.
The Lord's Prayer, or *Pater-noſter.*
Another by *D. Cox.*
The Ten Commandments.
The Petition after them.
A Prayer to the Holy Ghoſt.
A Thankſgiving after the receiving of the Lord's Supper.
The humble Suit of a Sinner.
The Lamentation of a Sinner.
Another.
Gloria Patri.

A FORM

A FORM OF PRAYER,

To be uſed in private Houſes every Morning and Evening.

Morning Prayer.

ALmighty God and moſt merciful Father, we do not preſent ourſelves here before thy Majeſty, truſting in our own merits or worthineſs, but in thy manifold mercies, which haſt promiſed to hear our prayers, and grant our requeſts which we ſhall make to thee in the Name of thy beloved Son Jeſus Chriſt our Lord, who alſo hath commanded us to aſſemble ourſelves together in his Name, with full aſſurance that he will not only be among us, but alſo be our Mediator and Advocate towards thy Majeſty, that we may obtain all things which ſhall ſeem expedient to thy bleſſed will for our neceſſities. Therefore we beſeech thee, moſt merciful Father, to turn thy loving countenance towards us, and impute not unto us our manifold ſins and offences, whereby we juſtly deſerve thy wrath and ſharp puniſhment; but rather receive us to thy mercy, for Jeſus Chriſt's ſake, accepting his death and paſſion as a juſt recompence for all our offences, in whom thou art well-pleaſed, and through whom thou canſt not be offended with us. And ſeeing that of thy great mercies we have quietly paſſed this night, grant, O heavenly Father, that we may beſtow this day wholly in thy ſervice, ſo that all our thoughts, words, and deeds, may redound to the glory of thy great Name, and good example to all men, who ſeeing our good works, may glorify thee our heavenly Father. And foraſmuch as of thy mere favour and love thou haſt not only created us to thine own ſimilitude and likeneſs, but alſo haſt choſen us to be heirs with thy dear Son Jeſus Chriſt of that immortal kingdom, which thou preparedſt for us from the beginning of the world; we beſeech thee to increaſe our faith and knowledge, and to lighten our hearts with thy Holy Spirit, that we may in the mean time live in godly converſation and integrity of life, knowing that idolaters, adulterers, covetous men, contentious perſons, drunkards, gluttons, and ſuch like, ſhall not inherit the kingdom of God.

And becauſe thou haſt commanded us to pray one for another, we do not only make requeſt, O Lord, for ourſelves, and for them that thou haſt already called to the true underſtanding of thy heavenly will, but for all people and nations of the world; who, as they know by thy wonderful works that thou art God over all, ſo they may be inſtructed by thy Holy Spirit to believe in thee their only Saviour and Redeemer. But foraſmuch as they cannot believe except they hear, and cannot hear but by preaching, and none can preach except they be ſent; therefore, O Lord, raiſe up faithful diſtributors of thy myſteries, who, ſetting apart all worldly reſpects, may both in their life and doctrine only ſeek thy glory. Contrarily, confound Satan and Antichriſt, with all hirelings, whom thou haſt already caſt off into a reprobate ſenſe, that they may not by ſects, ſchiſms, hereſies, and errors, diſquiet thy little flock. And becauſe, O Lord, we be fallen into the latter days and dangerous times, wherein ignorance hath gotten the upper hand, and Satan by his miniſters ſeeketh by all means to quench the light of thy Goſpel; we beſeech thee to maintain thy cauſe againſt thoſe ravining wolves, and ſtrengthen all thy ſervants whom they keep in priſon and bondage. Let not thy long-ſuffering be an occaſion either to increaſe their tyranny, or to diſcourage thy children, neither yet let our and ſins wickedneſs be an hinderance to thy mercies, but with ſpeed, O Lord, conſider theſe great miſeries. For thy people Iſrael many times by their ſins provoked thine anger, and thou puniſhedſt them by thy juſt judgment; yet though their ſins were never ſo grievous, if they once returned from their iniquity, thou receivedſt them to mercy; we therefore, moſt wretched ſinners, bewail our manifold ſins, and earneſtly repent us of our former wickedneſs, and ungodly behaviour towards thee: and whereas we cannot of ourſelves purchaſe thy pardon, yet we humbly beſeech thee, for Jeſus Chriſt's ſake, to ſhew thy mercies upon us, and receive us again to thy favour. Grant us, dear Father, theſe our requeſts, and all other things neceſſary for us, and thy whole Church, according to thy promiſe in Chriſt Jeſus our Lord; in whoſe Name we beſeech thee, as he hath taught us, ſaying, Our Father, which art in heaven, *&c.*

Evening Prayer.

O Lord God, Father everlaſting, and full of pity, we acknowledge and confeſs that we be not worthy to lift up our eyes to heaven, much leſs to preſent ourſelves before thy Majeſty, with confidence that thou wilt hear our prayers, and grant our requeſts, if we conſider our own deſervings: For our conſciences do accuſe us, and our ſins do witneſs againſt us, and we know that thou art an upright Judge, which doſt not juſtify the ſinners and wicked men, but puniſheſt the faults of all ſuch as tranſgreſs thy commandments: yet, moſt merciful Father, ſince it hath pleaſed thee to command us to call on thee in all our troubles and adverſities, promiſing even then to help us, when we feel ourſelves as it were ſwallowed up of death and deſperation; we utterly renounce all worldly confidence, and fly to thy ſovereign bounty as our only ſtay and refuge: beſeeching thee not to call to remembrance our manifold ſins and wickedneſs, whereby we continually provoke thy wrath and indignation againſt us, neither our negligence and unkindneſs, which have neither worthily eſteemed, nor in our lives ſufficiently expreſſed, the ſweet comfort of thy Goſpel revealed unto us, but rather to accept the obedience and death of thy Son Jeſus Chriſt, who, by offering up his body in ſacrifice once for all, hath made a ſufficient recompence for all our ſins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy Holy Spirit that we may rightly weigh them, and earneſtly repent for the ſame; and ſo much the rather, O Lord, becauſe that the reprobate, and ſuch as thou haſt forſaken, cannot praiſe thee, nor call upon thy Name; but the repenting heart, the ſorrowful mind, the conſcience oppreſſed, hungering and thirſting for thy grace, ſhall ever ſet forth thy praiſe and glory. And albeit we be but worms and duſt, yet thou art our Creator, and we be the work of thine hands; yea, thou art our Father, and we thy children; thou art our Shepherd, and we thy flock; thou art our Redeemer, and we the people whom thou haſt bought; thou art our God, and we thine inheritance; correct us not therefore in thine anger, O Lord, neither according to our deſerts puniſh us, but

but mercifully chaſtiſe us with a fatherly affection, that all the world may know that at what time ſoever a ſinner doth repent him of his ſins from the bottom of his heart, thou wilt put away his wickedneſs out of thy remembrance, as thou haſt promiſed by thine holy Prophets.

Finally, forasmuch as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordained him the day to travail in; grant, dear Father, that we may ſo take our bodily reſt, that our ſouls may continually watch for the time that our Lord Jeſus Chriſt ſhall appear for our deliverance out of this mortal life: and, in the mean ſeaſon, that we, not overcome by any fantaſies, dreams, or other temptations, may fully ſet our minds upon thee, love thee, fear thee, and reſt in thee: furthermore, that our ſleep be not exceſſive or overmuch, after the inſatiable deſire of our fleſh, but only ſufficient to content our weak nature, that we may be the better diſpoſed to live in all godly converſation to the glory of thy moſt holy Name, and profit of our brethren. So be it.

A Prayer to be ſaid before a Man begins his Work.

O Lord God, moſt merciful Father and Saviour, ſeeing it hath pleaſed thee to command us to travail that we may relieve our need, we beſeech thee of thy grace, ſo to bleſs our labour, that thy bleſſing may extend unto us, without the which we are not able to continue; and that this great favour may be a witneſs unto us of thy bountifulneſs and aſſiſtance, ſo that thereby we may know the fatherly care that thou haſt over us.

Moreover, O Lord, we beſeech thee, that thou wouldeſt ſtrengthen us with thy Holy Spirit, that we may faithfully travail in our ſtate and vocation without fraud or deceit, and that we may endeavour ourſelves to follow the holy Ordinance, rather than ſeek to ſatisfy our greedy affections, or deſire of gain. And if it pleaſe thee, O Lord, to proſper our labour, give us a mind alſo to help them that have need, according to that ability that thou of thy mercy ſhalt give us: and knowing that all good things come of thee, grant that we may humble ourſelves to our neighbours, and not by any means lift up ourſelves above them which have not received ſo large a portion of thy mercies as thou haſt given us. And if it pleaſe thee, O Lord, to try and exerciſe us by greater poverty and neceſſity than our fleſh would deſire, that thou wouldeſt yet, O Lord, grant us grace to know that thou wilt nouriſh us continually through thy bountiful liberality, that we be not ſo tempted that we fall into diſtruſt, but that we may patiently wait till thou fill us, not only with corporal graces and benefits, but chiefly with thine heavenly and ſpiritual treaſures, to the intent that we may always have more ample occaſion to give thee thanks, and wholly to reſt upon thy mercies. Hear us, O Lord of mercy, through Jeſus Chriſt thy Son our Lord and Saviour. Amen.

THE END.

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